French → English

# Full text of " The Phoenicians on the Island of Haiti and Su "

See other formats

This is a reproduction of a library book that was digitized
by Google as part of an ongoing effort to preserve the
information in books and make it universally accessible.

Google Books

https://books.google.com

Google

About this book

This is a digital copy of a book that has been stored for generations on the shelves of a library bef
precaution by Google as part of a project aimed at allowing Internet users to discover the entire wor
line.

As this book is relatively old, it is no longer protected by copyright law and is now in the public d
“belonging to the public domain” means that the book in question has never been subject to copyright
expiration. The conditions required for a book to fall into the public domain may vary from country t
so many links with the past. They bear witness to the richness of our history, our cultural heritage
too often difficult to access for the public.

Footnotes and other marginalia present in the original volume are included in this file, as a souveni
of the long journey taken by the work from the publishing house through the library to finally end up

Instructions for use

Google is proud to partner with libraries to digitize public domain materials and make them accessibl
thus accessible to all. These books are in fact the property of all and we are simply the guardians o
However, this is an expensive project. Therefore, and in order to continue the dissemination of these
necessary measures to prevent possible abuses that third-party merchant sites might engage in, in par
technical constraints relating to automated queries.

We also ask you to:

+ Do not use files for commercial purposes We designed the Google Book Search program for personal us
We therefore ask you to use these files only for personal purposes. They may not be used in a
any commercial purpose.

+ Do not make automated queries Do not send any automated queries whatsoever to Google's system. If y
research into translation software, optical character recognition or any other area requiring the use
large amounts of text, please do not hesitate to contact us. We encourage the use of
works and documents belonging to the public domain and would be happy to be of assistance to you.

+ Do not remove attribution The Google watermark contained in each file is essential to inform Interr

and allow them to access more documents through the Google Book Search program. Do not delete it in no case.

+ Staying Legal Whatever use you intend to make of the files, remember that it is your responsibility ensure compliance with the law. If a work is in the American public domain, do not assume that it is other countries. The legal duration of a book's copyright varies from country to country. We are ther which works are authorized for use and which are not. Don't think that simply displaying a book on Go Book Search means that it can be used in any way worldwide. The sentence to which you
The penalty you would face in the event of copyright infringement can be severe.

About Google Book Search

By promoting search and access to a growing number of books available in many languages, including Fr help promote cultural diversity through Google Book Search. Indeed, the Google Book Search Program al Internet users to discover the world's literary heritage, while helping authors and publishers expand

online searches of the full text of this book at http://books.google.com

Google test

HAS

THE ISLAND OF HAITI

AND ON

ie Sa

our

from the AMAZON RIVER

S Ea. $>

Ga 2

STREET, TARSCHICH, PARVAIM)

o SiS

(DON ENRIQUE)

– ANOIEN EMIR OF LEBANON (1840)
: PHILOLOGIST: LN

PARIS, 'ox THE AUTHOR, 83, AVENUE DE LA GRANDE ARMÉE
bs out ul AT ALL BOOKSELLERS

e –
> 3 1
Y €
4 pe
1889.
M
+ 4 E
> ∗ re Y
– d ró
e
e
LEE." > x
~ >
t ∗ ad
+ It is not
∗ ~ ` #22, r
AR r
, – HAS
Eve Drè
– +. > '2 $ « a
` 4 Wg ~ `

ms LOUVAIN ih Saas |
E OF CHARLES PEETERS,, TABRAIRE–EDITOR Bee
ee 22, RUE DE NAMUR, 22

*

4
ey
The
The Dice

i
THE
2

5 to
has
we

has been
Pie
of
I"
"e
I

Ÿ
£

With axis << e

VIP she

THE PHOENICIANS

ISLAND OF HAITI
AND ON

THE AMERICAN CONTINENT

WORKS BY THE SAME AUTHOR:

Equatorial America.
French-Kichua Grammar and Dictionary.

Discovery of the still living primitive language and of
Limits of Earthly Paradise.
Triennial voyages of the fleets of Hiram and Solomon, repro-

produced in the present work "THE PHOENICIANS ON THE ISLAND
FROM HAITI, ETC. »

308956

OF
THE PHOENICIANS

HAS

CITY OF HAITI

AND ON

THE AMERICAN CONTINENT

THE SHIPS OF HIRAM AND SOLOMON
TO THE AMAZON RIVER

(OPHIR, TARSCHICH, PARVAIM)

BY

Viscount ONFFROY DE THORON
(DON ENRIQUE)

FORMER EMIR OF LEBANON (1840)
PHILOLOGIST
AMERICAN HISTORIOGRAPHER

1887.1889

LEUVEN
PRINTING WORKS OF CHARLES PEETERS, BOOKSELLER-PUBLISHER
22, RUE DE NAMUR, 22

PARIS, AT THE AUTHOR'S OFFICE, 83, AVENUE DE LA GRANDE ARMÉE
AND AT ALL BOOKSELLERS

1889

Google Oli

To His Excellency Mr. Ramon FERNANDEZ

ENVOY EXTAORDINARY AND MINISTER PLENIPOTENTIARY OF MEXICO.

MINISTER,

In dedicating to Your Excellency my work “The
Phoenicians in the City of Haiti and on the American Continent, » I accomplish
a very natural duty; since VE is, in France, the Representative
of the Republic of Mexico, the most important of the states of the party
central New World. By providing evidence that this great
continent, particularly Mexico, had in antiquity
Phoenician colonies, I cast on the ancient history of your country a
brand new day, with the conviction that if the historians of America
adopted the method that I put into practice, they would dissipate the
darkness that still shrouds the traditions and origins of migrants-
Eastern tions which, from prehistoric times to the
Middle Ages, 4 followed one another across the Atlantic. The study of the
Hebrew language, which is the same as Canaanite or Phoenician,
allowed me to observe, through numerous proofs, the conquests
Phoenicians and their descendants to the island of Haiti and Mexico.
But I have the honor to say to VE, that my research has always had
as a starting point traditions and that it is through linguistics that

I confirmed them.

By publishing my book in the absence of VE, which is in Mexico, I have
sole responsibility for its content. I wrote it with the conviction,
that American Studies requires the fight against anti-Americanists
biased, the struggle of truth against the error of false theories

OEE

and myths, the struggle of progress against resistance and malevolence:
It is, in a word, the struggle between light and darkness. I pray therefore
VE, who loves everything that serves to illustrate his Homeland, to be
indulgent to the defects of my work and to consider only the
goal that I set myself, by the development of historical evidence-
risks and scientific knowledge that make it strong.

I have the honor to be, Mr. Minister, Your Excellency the
very respectful and devoted servant.

Life of ONFFROY DE THORON.

FOREWORD.

The learned Brasseur de Bourbourg, whose life was too short
for the progress of American science, has made many
research and remarkable works on Mexico
former; among others, he published a volume entitled:
"Four letters on Mexico." On page 367 we read...
“You will have the Atlantic Ocean before you. Do not fear
nothing. Cross it with Mr. Onffroy de Thoron." This scholar had
felt that my explorations on the American continent
would produce happy results from the point of view of lin-
New World gastronomy, history and geography.
Indeed, in a writing published in Geneva in 1869, under the
auspices of the Geographical Society of this city, I attracted
the attention of scholars by my discovery of the “Triennial Voyages-
nals of the fleets of Solomon and Hiram at the river of Ama-
areas" and all the sailors were Phoenicians. There
find the regions of Ophir, Tarschich and Parvaim; and
The Phoenicians gained great wealth from it. I] does not exist
today no copy of this interesting publication

1

aN has

and, as it is in great demand, there will be reason to make one
reissue which will be considerably enlarged and improved,
following new documents and investigations carried out in
my last trip to the Amazon River which, before its
conquered by the Portuguese, bore the name of Suleiman (Solomon).

My second discovery: that of “the primitive language”
which, under the name of Kichua, is still spoken in America
from the South, is the most extraordinary and unexpected fact that
be produced in linguistics and history, as well as the
prove my clear and precise demonstrations, which, like
a blow to teaching and science
Michel Bréal, Oppert and Renan have laid them down inert
and mute. In the same year (1886), I published my "Gram-
mayor and my French-Kichua Dictionary. » This language
Kichua and Hebrew, which is much later, are those
which facilitated my first discoveries in the Amazons and
several others after that.

The work I am currently publishing, completed in 1887,
under the title "The Phoenicians in the City of Haiti and on the Continent
American,” makes known my third historical discovery.
This work will be like a preface to [ancient history of
America. To these three main discoveries, if God prolongs
my old age, I hope to be able to add others who are
the consequence. To American studies undertaken in isolation
by various scholars. I therefore bring new elements of
life and the whole of all our work will soon be able to form a
brilliant historical beam all to the glory of the New World.
So, my emulators and I, must hope for the benevolent
competition, even support, from enlightened people, particularly from
those of America, who take a patriotic interest in



development of American Studies, as with everything that
walks on the path of progress.

The formation of a Central Initiative Committee for the
historical research is all the more desirable, as there is
need to react against the hostile spirit of anti-Americanists
and against the bias of certain professors known for
scholars, at the Collège de France itself (Inscriptions (1)), to reject
a priori without examination the documents of American antiquity,
disdaining the sources of new light, that the true
scholar welcomes with satisfaction, in the interest of science.
But, besides this, there is the retrograde routine-goer, the vain-
eux, who fears any superiority to his own; adding fraud
disloyal to injustice, he strives to put the
luminous works that offend him or those that are critical
of his teaching. But the bushel has cracks from which
the light escapes: the one that rises and shines in the West:
and evening vera lux.

Our first thought was to stick to the evidence of the
Phoenicians to the island of Haiti, but we soon recognized the
need to first note the passage of this people to
American continent, because of certain details that our readers
will see in this writing and which give more strength to our demon-
statements regarding Haiti; that is why we have
reversed the natural order of the history of Phoenician migrations
old ones, briefly reporting those which took place on the
American continent, and making them serve as a kind

introduction to those of Haiti, first point of concentration
Phoenicians and Carthaginians, who marched under the direction

(1) Appendix C.



of leaders, whose names and exploits are revealed to us by
ancient documents discovered in Mexico. We hold
in reserve, for later publication, other documents and
engraved Phoenician inscriptions, which were discovered and
that we still discover in the New World. We constitute-
So let's actually kill the ancient history of America,
at the same time as we destroy the ideas so false that
many people have made it about navigation and reporting
that existed between the ancient peoples of the two hemispheres
which separates the Atlantic Ocean.

As we have foresaw, we will demonstrate,
although summarily, that Mexico, since the most
remote, had been partially colonized by emigrants
Canaanites or Phoenicians. But, it is certain that before them, there were
there were aboriginal populations with whom they were
successively confused the peoples who came from the East.
We made sure that several American languages
contain Phoenician or Hebrew, Sanskrit, Greek,
Celtic and ancient Egyptian. Yet the greatest number
New World dialects have nothing in common with
imported languages and their origin remains unknown. There is
Today there is no possibility of bringing together the primary elements.
dials: hence the obligation to confine our research to the
traditional limits, verbal or written, which allow us
to outline the ancient history of America and its islands.
However, it can be traced back to a distant source,
antediluvian even. This is what I already did in 1869, in
publishing in Geneva a writing on the Antiquity of navigation
the Ocean and taking as a starting point the narration of
Plato, according to Critias, his grandfather, who had studied in Egypt.

A y eee

This narration embraces not only numerous details
on the great island of Atlantis, which was engulfed in the cataclysm
diluvian; but still, extending on the description of the immense
maritime power of the Atlanteans, Plato recounts the formidable
invasion of this people on Pelasgic soil with an army
composed of Atlanteans and warriors from the Great Earth-
farm (America) subjected to their domination. This invasion was
rejected by the people who then inhabited the territory which,
in later times, became that of the Scythians, the Pelasgians
and the Greeks. The decisive battle that freed him from the yoke of the
Atlantes, before the submersion of Atlantis, took place on
the location that Athens occupies today. I add that this
It was in memory of this memorable victory that Athens had the

name of Atína became Aténa; it is a discovery that is for me
personal and that I owe to the study of the Kichua language,
Peru, which is the primitive language, the very one that
lost at the dispersion of Babel. However, in Kichua, the verb ati
is to conquer and atin has conquered: hence the feminine noun Atina
"the Victorious," name given to the statue and to the city of Athens;
it is the same statue that was honored under the name of Pallas,
also of the Kichua Palla "Virgin or young Queen," and that the
Romans called Minerva. Since we name the
Romans, let us recall the origin of the foundation of Rome, where, from a
with a stone, Romulus killed Remus: or, the stone, in Kichua,
is roumi and romi; this is the likely origin of the name of the
city and the goddess Roma. Roma recalls both homicide
of Romulus and the foundation stone of Rome; its etymology
would be like that of Athens, due to the “Primitive Language,”
and on which I published a work, containing the proofs
indisputable evidence of the existence of an antediluvian language that
we thought was lost and that I found.

ao tae

But let us move on and return to Plato. The latter, having given the
geographical position and extent of Atlantis, whose name
remained at the Ocean, tells us that behind this island exist
large and numerous islands (the Antilles); that behind
these are The Great Mainland (America). What comes
to be designated as a dry land, says Critias, is a real
continent of immense extent; and so that one cannot
doubt, Plato adds, that behind this firm Earth is The
Great Sea, which nowadays we call the Great Ocean.
It follows from these justified traditions that, many centuries before
the Phoenicians, the two Oceans and America had been known
and frequented by the Atlanteans and that the Egyptians knew about it
existence.

As for Mexico and the antiquity of its population,
there we find the already very rare remains of the Aztecs, who pass
for having been the ancestors of other peoples. The name 4ztég
must attract our attention; because its etymology is entirely phoeni-
old, since l° az or haz, is the derivative of tm házaz,
to pierce, to pierce with the arrow: hence pm az or hatz, arrow;
2° teq, from the verb pn tága and tegé, to hurt, to hit, to push in
or to shoot the arrow while wounding. This small etymological table
sufficiently demonstrates that Azteq is a name of Cana-
Néenne; secondly, that this people made use of the arrow,
either for subsistence or for war; and it is presumable
that, as a result of their way of life, the Aztecs were rather
nomads rather than farmers; but they must have been the first
Canaanites who arrived in America. In the first chapter
which will follow, we will show in the order of traditions,
that the emigrations to Mexico were Canaanite or Phoenician
Ciennes or Carthaginians, since they are the same people; but

as they approach the Christian era,
there is less darkness in their history and in the march

events that took place particularly in
Yucatan. Anyway, except perhaps the Tzendale language,
which I consider Phoenician, the other Phoenician dialects
cians were absorbed by their mixture with those of the nom-
numerous indigenous peoples or tribes of Mexico, to which
the emigrants allied themselves, who like them suffered the fatal laws
of the dispersion, caused by successive invasions and attacks-
sives of new invaders coming from the North or, by sea,
on the eastern side. The emigrants coming from the North, where they had
been deprived of the Sun, were afflicted, in their walk, when they
did not see the day star rise nor the morning star;
but as soon as they saw the sun at dawn, they danced
in front of him.

We read in the Popol Vuh, a sacred book in the Kiché language (1):
“They turned their faces toward heaven and did not know
" what they had come so far to do. There they lived happily
"black men and white men; sweet was the language
" of these people and they were strong and intelligent. But there is
"countries under the sky and men whose names are not seen
» face; they have no houses, and they walk like:
"the mountains are foolish, insulting the country of these people."
The sacred book therefore recalls the invasion of the Hebrews in the
land of the Canaanites and indicates the cause of their expatriation; and
to leave no doubt that it is a question of orientals, the
The holy book says: "Thus spoke those from there, who saw
sunrise.

(1) Kiché is Mexican and Kichua is Peruvian.



WARNING.

In our work: "The Primitive Language," we have made known
that after 500 years of captivity, the Jews no longer having a language that was
own, adopted the Canaanite language, which is the Phoenician: it is the one
which is commonly called Hebrew. These descendants of Heber had-
no writing and they adopted the Chaldean characters, which we see today
names Hebrew characters. More than 600 years before the advent of Christ-
tianismc, they no longer spoke Phoenician which is Hebrew; it is
why the true pronunciation of its vowels is unknown. But our.
discovery of the Phoenicians on the island of Haiti and in Mexico with part of
their language, gives us their way of pronouncing perhaps more exactly
that the pronunciation invented by the Massoreths of Tiberias in the fifth
century of the Christian era and which the Samaritans rejected. Despite everything,
in our writing we have reproduced the pronunciation of the Massora, which
is that of the Hebrew Dictionaries, so that it can be compared with that
of Haiti. As for the consonants of the Haitian dialect, they are softer than
those of the Hebrew books and, generally, the final consonant of a word.
Hebrew, especially when aspirated or hard, is suppressed in the

Phoenician dialect of Haiti.

## CHAPTER I.

### Tradition.

Ancient verbal traditions contain the first
data from the history of nations; they preceded the tradi-
written tions and, like these, they are perpetuated through
the ages; they recall, in general, the origins of peoples,
the heroic actions of their warriors, and they tell us
wonderful facts which touch on the supernatural or which they
mix with fictions contrary to reason; they trans-
put, with the cosmogonic memories, the origin of the various
religious cults; they make us witness the lamentable scenes-
tables and frightening convulsions of the Globe; finally, we there
we find traces of successive migrations of populations,
to the far seas beyond: all this, as we see,
is of great historical and geographical interest.

But, if the legendary facts of a people are mixed with
ingenious, crude or ridiculous fables that surround them
of obscurity, common sense can do justice to them by dismissing them:
we then see the field of investigation in which it is necessary
penetrate to discover the truth. This investigation obliges us-
will always be examined in the language of the people from which a
tradition and, from that moment, by means of philology com-
adorned, we will follow everywhere the traces of this people; to its language
it is therefore sufficient to attach some other living language or
dead, having an obvious kinship supported by numerous examples-

his | ia

points of identity or analogy, which can justify their comp-
community of origin. Through comparative philology, the affinity of the
language makes the affinity of the human race probable, since one
follows her in all her migrations, her evolutions and transformations-
information: it is then, in turn, that ethnology comes to take
rank with philology and confirm the evidence or
the indications.

How many historical problems do the writings of the
Authors of antiquity! We will be able to solve them, if we want
take into account their indications and look for what is
true in tradition. To reconstruct the history of a people,
we must go back to its barbaric origin, if possible; because
writing and inscriptions are much later than tradition
verbal; this is why it should be considered with
all the penetration of reason; but the most results
important will be obtained for the benefit of history.

As for us personally, we owe several of
our historical discoveries to our method, which consists of
take verbal or written tradition as a starting point;

In this we have only imitated the immortal Christopher Columbus,
who was very learned and who knew, not only through
indications of several navigators, but also by the tradi-
tion, the existence of the large continent located to the West of the Atlan-
tick and designated by the narrators or writers of the anti-
fairness, who are named Critias, Plato, Solon, Silenus, Theopompus,
Aristotle, Cicero, Strabo, Eratosthenes, Macrobius, Mela,
Scylax, Ælianus, Pliny, Statius Sebosus, Posidonius, Festus
Avienus, Diodorus of Sicily, Plutarch and Sulla, Seneca and
and others. Among these names there are some whose writings
are missing and of which only fragments are available; but their narratives
rations are reported by several of the other authors. What-
In any case, Christopher Columbus had certainly acquired the
conviction that beyond the Ocean, he would reach a continent
which had been known in the most remote ages; but he had to

=

his glory in having boldly undertaken to resume work-
towards the Ocean, the lost route of ancient navigators.
Tradition is therefore of capital importance for the one who
engages in historical research; he must find the
first data for his studies. It is in this way that
we walk.

Indeed, if we follow Christopher Columbus to the island of Haiti,
at the time of its discovery, we find there the traditions of
Caribbean islands: they told the Spanish missionaries
gnolls, that formerly a people who came by sea from the side of
the East, had taken possession of the island; but that subsequently,
an army of Caribs coming from the mainland massacred the
first owners of Haiti, with the exception of women who were
spared. There is a double historical tradition here: that of a
people from the East and that of women who escaped from the mas-
sacred. However, the Spanish missionaries assumed that these
navigators who came from the East very long ago, could not
be only Phoenicians or Carthaginians; but they did not
no research to establish their opinion and, to this day,
no one has thought of examining this tradition; for, we
we could name even Americanists, who look
as chimerical, not only the origin, but also the emi-
Phoenician or Carthaginian settlement in America or in
its islands. The origin of the first Haitians nevertheless deserved
research and it is to do them seriously that I have
seized upon the verbal traditions of the Caribbean. Considering on- '
all that which consists in the preservation of spared women
in the massacre, "these women," I said to myself, "must have introduced-
to translate their language into that of the new conquerors.
To solve the problem of the islanders' dual tradition
from Haiti, it was enough to study their language a little and to
to find out if Hebrew, which is Phoenician, was mixed in with it.
I was naturally led to read the writings of the Spanish
who participated in or witnessed the discovery and conquests

ae A

of America; I then had to consult the narratives of their
successors until the taking of possession of Haiti by France,
in order to remove the terms of the Caribbean language of this island and
which is also known as Taino. The works of
Fernando Columbus, of Petrus Martyr of Anghiera, of Navar-
rete, de Barcia, de Gonz. Hernando de Oviedo y Valdes,
of Herrera, of Ramusio, of Acosta, of Lopez Gomara, of
Nuñez de la Vega, Gregorio Garcia, Ordoñez, Cabrera,
of Romain Pane, of Bezoni and, in last place, those of
Raymond Breton, de Robertson, de Jean Mocquet, de Char-
levoix and Carl Martius etc. passed before my eyes;
some of these authors, having extracted the Caribbean words
which are there, I was able to compare them to the Hebrew language
or Phoenician. My success was complete, since the Taino
purified from vulgar Caribbean, is a Phoenician dialect, as well
as we will see in my philological demonstrations. For
this task so painful, I had to be content with the rare documents
that our French libraries have. So that's three
one hundred and ninety-five years after the discovery of the Antilles,
that it was reserved for me to confirm and affirm these traditions
and to undertake the historic work that today I deliver to the
advertisement under this title: "The Phoenicians in the City of Haiti and on
the American continent." I leave it to the scholars' meditations
who seek to reconstruct the history of the peoples of the anti-
fairness; they will recognize that one should not a priori reject
without examination, the traditions of the savages themselves and that one
must, wherever they come from, benefit from them for history.

Phoenician colonies in Numidia and along the coast
West Africa, date back to 1490 BC
Christian: it was around this time that the Canaanites (Phoeni-
cians) mistreated or exhausted by Joshua, embarked for
the African coast. Tangier was one of their landing points- –
ment; for Procopius (Vandal. 1. 11) reports that in his time
(6th century) we could still see near this town two steles of



stone, whose engraved inscriptions marked that the were
the peoples whom Joshua son of Nun had driven out of their
country. Sallust (Jugurtha Wars) says he drew from the archives
from the kings of Numidia the following information: "That the Phe-
Nicolians driven from their homeland, had come to establish coloni-
on the coasts of Africa where they built cities." Their
descendants of the Carthaginians, also founded several cities
on the shores of Libya on the ocean side; and the admiral car-
Hannon, 800 years BC, embarked on sixty
ships, thirty thousand people of both sexes, to serve in
the founding of these cities. Situated near the sea, their popu-
lations, imitating their ancestors the Phoenicians, had to go
to settle in the Antilles and on the American continent; because pen-
during the Punic Wars they completely disappeared from the
African coast. Our opinion finds support in the writings of the
PF de Cabrera (from Guatemala); because he assures that the Cartha-
Ginois founded a colony in America during the first
Punic War. According to Ordoñez, the Tzequiels who followed

the emigration of the Shans, were of Carthaginian race. The found-
donation of Carthage by Dido, Tyrian princess, had had
place between 984 and 884 years before the Christian era and the Hercules
Phoenician, son of an Egyptian, had participated in it (1). While
Admiral Hanno, in 880, explored the South Atlantic,
Pytheas sailed north and landed at Iceland, which then
it was called Thule.

The Carthaginians, having become masters of the sea, blockaded
for three centuries the Strait of Gades (Cadiz or Gibraltar),
to prevent the Greeks and Tyrrhenians from communicating
with the Ocean and the lands of the West where they reserved for themselves a
assured asylum in the event of misfortune for Carthage. Aristotle (De mi-
rab. auscult.) says that the Senate of Carthage decreed the penalty

(1) There was another Hercules of the Greeks, and he who was the author of the letters
Phrygian, See our Appendix B.



of death against anyone attempting to sail to the country
discovered beyond the Atlantic by the Carthaginians.

There is no doubt that the Tyrrhenians knew of the existence
from some land to the West of the Ocean; we do not know
if they tried to settle there (1); but it seems certain that the Greeks
had establishments in America before the founding of
Carthage: we have evidence of this in the Greek stories
of Theopompus, reproduced in Latin by Ælianus (hist. 3), and
in those of the Roman general Sylla (Plutarch); according to the first,
Hercules went to visit the Greeks, at the Maropas; now, these
lived opposite Libya in the territories occupied today
by the Brazilians while Sylla leads this same Hercules
to the Hyperborean or Saturnian Sea, on the continent
Cronian, where the Greeks lived; there were therefore some in the South and
in North America (2). During the blockade of the strait which
lasted three hundred years, the Greeks isolated among the barbarians
have disappeared; but their language has remained mixed with languages
American, as we see in our appendix.
This writing being specially devoted to the Phoenicians,
we wanted to point out, in passing, a Greek tradition,
which could be used to clarify certain points of the his-
primitive story of the Greeks and the origin of their deities
unknown to Hesiod and Homer. But let us say right away
that the Kichua language contains, with their historical value, the
etymologies of the main deities of Greece.

As for the Phoenicians, they first settled in Haiti and,
to go and found colonies or cities on the continent
American, they passed through the island of Cuba whose western tip-
dentale is very close to the mainland. The name
Cuba map in Hebrew or Phoenician, means "tent, shelter;" this
which proves that the emigrants' stay there was only temporary.

(1) See Appendix A,

(2) See Appendix B.

– 2] –

The Carthaginians, in turn, followed in the footsteps of their predecessors; at their head, we point out a certain leader and Votan legislator, a manuscript of whom was found in Mexico in the so-called Tzendale language, which is a Phoenician dialect; because jg tsen, it is the chainmail, the shield used to protect the body; then we have 79x tsan, migravit, and 5ns dal or dhal, timuit, fugit: tsendal therefore designated cautious warriors and timid and fugitive emigrants. Votan says he is descended from Chivim; he says that he is of the race of serpents; that he is ser- pent, because he is Chivim. Indeed chivim has its homophone Phoenician paty shiphim, which means serpent; but chivim is another plural homophone of “nm chivi or hivi, which is the Chevean or Hivean people, mentioned in the Bible (1); now, according to historian Petrus Martyr d'Anghiera, the people of Haiti wore the name of Chivi: Votan was of the same origin, since it was said to be a descendant of the Chivim.

The name Votan also has its homophone in jmp photan which means serpent, like shiphim: from which it follows that this character is doubly serpent and that for this reason he has for symbol written the hieroglyph SS which represents two ser- unrolled and moving slopes; for the serpent, in its course, always holds his head high. The hieroglyph that symbolizes walking of Votan on the old continent, corresponds to the Phoenician Z and in Hebrew zain 7, serpent spread out, having its head high (2). According to Spanish commentators, when the hieroglyph SS of the Votan manuscript is lying down or horizontal like Y, it indicates America: that is to say the country of arrival or the destination of the journey accomplished. But let us note that in Hebrew y (z) per- mute with the samech v (s); that this represents the serpent rolled up and at rest. From the preceding observations, it results

(1) In Hebrew the letter M is kh, ch or hard h and aspirated vowel.
(2) Philo teaches us that the Phoenician alphabet was formed from the movements of the serpent: the same could be said of the Hebrew alphabet.

– 99 –

that 7 corresponds to Set that o corresponds to a2 , or m:SS::00:%. The two samech vo, in turn, pronounced under, mean “horse”: now, the horse was the emblem of the Carthaginians. The symbolic rapprochement of these various signs is notable and expressive; because it indicates that the Chevean Votan was a leader preponderant among the Carthaginians; but its real name remained hidden under a pseudonym which has the meaning of snake.

Votan says he had nineteen others under his command chiefs, who led the first emigrants, under the name of Shan; or, in Hebrew, jn than is the equal of Shan (1) and these two

terms mean "snake;" this shows that these emigrants
were also followers of the serpent.

The use of the three different terms shan, shivim (shiphim)
and votan (photan) which are synonyms, undoubtedly served the
designs of the Mexican legislator. |

Votan also said that he made four trips from Valoum Votan
in Valoum Chivim and that in passing, he visited the home of the
thirteen snakes: this is the very indication of Haiti, where there are
caves in which images of snakes are carved
and it is even probable that in the sacred cave, one enters-
kept thirteen snakes alive. This number thirteen must have a
meaning that we do not know; but these living serpents and
emblematic had to be carefully maintained, like this
can still be seen today in some cantons of Switzerland,
where live animals are kept which serve as emblems
to these various cantons. Mr. Brasseur de Bourbourg says that two
wooden statues each carrying a coiled serpent, were
offered to Christopher Columbus by the natives during his
second trip to the Antilles.

As for the first starting point of Votan to go
from Libya to the Antilles and which he calls Valoum, we have it

(1) In Hebrew, the letters sh and th are interchangeable.



discovered on a map of Ptolemy: east of Tangier, in
Strait of Gibraltar, is a river named Valoun (1); without
doubt that near its mouth there existed a port of embarkation-
In memory of this country, Votan founded in Mexico the
town of Valoum Votan; Mr. Brasseur de Bourgbourg says that at
surroundings of Ciudad Real de Chiapas, he visited large
ruins which bear the name of Valoum-Votan; while Valoum
Chivim was a colony of Hivites or Chevites, of those
even those who lived in Haiti, since according to Petrus Martyr
From Anghiera, the people were called Chivi.

Speaking of serpents and their followers, it comes to us
to the memory of the existence of symbolic monuments represent-
so much, in relief on the ground the serpent, in the north of Africa; that
of Abury in England and, in America, that of Ohio, near
of the Brush Creek River (Adams County) which is strong
significant; because it depicts an immense serpent, partly coiled
and partly unrolled; it is undulating; its open mouth is in
swallowing an oval enclosure, in the center of which can be seen
a smaller oblong tumulus isolated from the enclosure. According to our
way of seeing, the undulations or folds of the snake's body,
represent the movement of the ocean waves that go
engulf the enclosure and the central island which are oblong. This
monument could be an emblematic souvenir of the Atlan-
tide swallowed by the sea, as well as any other cataclysm.
The great geological revolutions of primitive times terro-
laughed the people who, to ward them off, worshipped the serpent

became the symbol of the undulating convulsions of the globe. This
finds its explanation in the power of the serpent considered
as the arbiter of the destinies of the World: indeed, if we
If we read Indian cosmogony, we see that Bistnou

(1) The Hebrew final 7 n=0 m, like nel satan =D 0® satam, adver-
sary; the same is true of the signs of the plural, which are DÌ im and 77 in at the
end of words.

| 9



descends into the abyss and draws out Murto [the earth]; this one
produced a snake and a turtle; Bistnou then put the snake
on the turtle's back and Murto (the earth) on the snake's back:
we now understand the terror inspired by the serpent, which,
supporting the earth, could cause cataclysms at will
land and sea.

On the other hand, solar eclipses always caused a
great fear to primitive, ignorant and superstitious peoples:
This is still seen among the savages of America and among the
Kanaks of the great Ocean, who believe that the star of the day is
devoured by a large serpent. The phenomenon of the eclipse was
so also one of the causes of the worship of the serpent at the same time
time than the sun: this is why the Canaanites worshipped the
sun under the figure of the serpent and the serpents themselves,
as reported by Vossius. Thus, Votan, of Canaanite origin,
is not the creator of the prehistoric serpent cult, which must
go back four thousand years; but he was, in his time, a
sectarian of the ancient religious tradition of primitive peoples
whose symbolic monuments are the memories of the convulsions
sions, destructions and successive renovations and
reconstructive of the Globe. Geological studies confirm this.
although our planet has been turned upside down several times. In
the first periods of these upheavals the earth was
uninhabitable for the human species; but the first genera-
tions which appeared, witnessed terrible cataclysms of which
They were able to pass on traditions. These same generations
prehistoric men would also have been
witnesses of strange astronomical, meteoric or
atmospheric such as those of darkness instead of day.
The great diluvian cataclysms were accompanied by
prolonged darkness: thus, the flood of Ogyges had a night of
nine months. In Mexico, we have the tradition of a night of twenty-
five years, during which the sun only appeared
intervals and the earth was then covered with thick vapors.



Among the Greeks there was a Jupiter of darkness and Xenophanes,
Plutarch tells us, assured that the sun had disappeared during
a whole month. In biblical times, do we not see

that Egypt would have been plunged into darkness for three
days and that this was the ninth plague with which Moses struck the
Egyptians? This darkness was so thick that one could not
change places.

The serpent, manifesting its terrifying power, personified
so the sun and the sea. This serpent became the Egyptian Typhon,
the Python of the Greeks, name borrowed from Hebrew or Phoenician
peten, plural pitonim, snake, viper. Among all peoples
indistinctly, the serpent personified the Demon, perversity,
destruction and was seen as the cause of all
the evils that afflict humanity. Typhon was the enemy of Horus
(the sun) and fought against him; but Horus (the good principle)
defeated Typhon (the evil principle) and drowned him in the Jac
of Sirbon. In this regard, Plutarch, (in Isis and Osiris), says that
the defeat of Typhon means the retreat of the waters and the reappearance-
ration of the lands. Apollo, who was identified with the sun, killed
the serpent Python; Ophion, the chief of the demons (in Lucian)
and whose Greek name means serpent, was defeated by Saturn
who drove all the demons out of heaven. Finally, according to the Chaldeans,
according to Plutarch, a time will come when Arimanius, author of
plague, famine and other evils, will be overcome by
Oromaze representing the good principle: it is the doctrine that
Zoroaster spread in Persia. In Genesis, Eve having
was deceived by the serpent, God cursed him and condemned him to
eat earth all the days of his life; then He told him that
the woman will be his enemy and will break his head. In Egypt, the
Aaron's rod turned into a serpent which immediately devoured the
snakes of the Egyptian magicians. In the time of Bacchus, the
serpent was still an object of terror; for, Homer tells
that the Tyrrhenians having wanted to take Bacchus captive who was
at sea, the masts, antennas and oars of the ship are



changed into snakes and the terrified Tyrrhenians
threw into the sea. But, with time, the image of the serpent, far away
to inspire terror and be an evil genius, became
an emblem of familiar use: for the Israelites had a
bronze serpent whose sight alone cured the bite of
snakes. Mercury had two snakes at his caduceus and the
Tyrse of Bacchus was adorned with serpents. As for Votan, who
led us to 4 historical or mythological quotes,
he himself admits in his manuscript that he is only the third
Votan (serpent photan), but the first who went to Mexico
to populate the lands there; and he would have been the organizer of the
snake worship.

When Cortés landed in Mexico, the chroniclers
natives said that, in ancient times, had come into their
country a giant and robust people named Kinamé. This name
has two Semitic etymologies: 1° pp kin, cudit ferrum, he strikes
of the sword (1), my ind, he oppresses, does violence, hence the Greek
wos (inos), muscle, muscular strength, and “ay ami, people, nation.
The Kinamés were therefore a robust, formidable and
oppressor; 2° The following etymology perhaps reveals the origin
of this people: because, we have D Kénz, name of the Kenite people or

Kinneite, (of Canaanite race), allied to the Midianites and living
in the midst of the Amalekites; then go, friend, nation. According to this
second etymology the Kinamés were Canaanites and their
antiquity cannot go beyond that of the latter, which
dates back to 2300 BC. Saul, having the intention of carving
to pieces the Amalekites, ordered the Kinneites to separate
of the Amalekites; they obeyed and, on this occasion, they were
spared. Now, Saul reigned around 1100 BC.
The Kinamés had to emigrate between this time and
the year 1600; but there is reason to believe that their first migration
was much older; because they preceded in Mexico

(1) The Latin ferrum means any weapon. Any metal.



the arrival of the Chichimecs. They lived off the produce of the
hunting, a habit they must have acquired in their long
and hard walking; because they came from North America,
from the land of shadow where they did not see the sun; they had
so landed and lived under the misty sky of the boreal lands,
and they marched towards the south, to find a more pleasant climate there
clement and attractive, and the clarity of the Sun, which reminded them
the East. The narrations of Sahagun and Torquemada are
contradict: because one represents the Chichimeques as a
barbarian people, while the other shows them as having been
the most civilized people of antiquity. We share abso-
this last opinion; because it is in accordance with
the Phoenician etymology of Chichimeg, or Chichimeg, which is
in the terms Bon chachim, sapiens, magus, peritus; and xa
mag, magus, potens. We see that these two nouns have the
same meaning of wise, learned, skillful and powerful: that which
indicates the state of civilization of the Chichimeci. In addition,
the etymology of their name indicates that they are a tribe
Asian: the quality of magus et potens, is that of the wise
and important men among the Medes, the Persians, the
Babylonians, Chaldeans and Phoenicians. This takes us back
in the time of Shalmaneser, king of the Assyrians, who took Samaria,
took ten tribes of Israel into captivity and sent to Judea
Babylonians to colonize the lands and cities that had
possessed the Israelites: these events were fulfilled
750 years BC The interval between the migrations of the
Kinamés and Chichimecs would have been about 250 years old.
Later it was Nebuchadnezzar, 600 years BC who,
with the army of the Chaldeans, destroyed Jerusalem. The term
chichim or chachim, according to Gesenius, is Chaldean; and there is no
would be nothing extraordinary that a good number of emigrants from the
Palestine for America, would have been from that time; then-
that they had been overtaken there, for several centuries, by
other peoples.

>) > A

The migration of the Chichimeques was followed by that of the Koloas

or Colhuas, a people who were farmers and whose occupations
and customs make it known that they swallow a certain degree
of civilization; in their traditional history, it is said that they
knew how to cook and prepare meats and that they knew how to work
the stone. The etymology of Koloa or Kolua will better reveal
their social condition and their origin: it is that in fact, the verb
Phoenician nsp kolá or Kolo means, to roast, to cook, to fry; and wy as,
for my ásó,, laborare, to work, to plow, labore producere,
produce by work. Another etymology, which also establishes
the extent of the civilization of the Koloa people or Koluas,
is yop kola chisel, sculpt stone: hence 95 koléa, sculptor,
chiseler, and the second syllable wy as laborare, to work, or a
second syllable on as and on" was, quietem facere, sedare popu-
lum, to calm the people, to make them stable; these are therefore
signs of civilization.

We do not know how long the Chichimeques and the
Koluas lived in peace; but their independence was destroyed
by the invasion of the Nahuas and the Toltecs, who drove them back
or they submitted; for it was the Naguas or Nahuas who
definitively founded the Mexican race; their directors
religious were the Toltecs, responsible for the observance of the
rites and everything related to the cult of paganism.
The Phoenician ya naoua, to be exiled, to go on an adventure, and yaa)
nágoua, percussus plagá diviná, struck by a providential illness,
are etymologies that apply well to the Nahua people
among whom the religion of Nagualism was established. The Toltecs
had the functions of priests: this is what confirms
the etymology of their name, derived from són tola, purple, dressed in
purple; and »pn tegé, strikes, pierces, drives the weapon. Teq can
also derive from ıpm tágan, made and disposed of well; from bpm tegal,
he supports, weighs, establishes the balance, judges, examines and delivers.
The Toltec was therefore at the same time pontiff, priest and judge.
Their reign lasted until the arrival of Votan, who introduced the



serpent worship and founded cities and settlements in Mexico.
In [Mexican history Votan holds a large place; but,
during his reign, the Zegils arrived. According to
the etymology of éséqil, they were a religious sect: first
the verb Spx ¿ságal means to embrace, to bind, to tighten: hence ıpx
tsigelon bag; but the letters x and y interchange, from tsagal we
we have 1° py saq, hair shirt, monastic or pilgrim habit: 2° 5 Garlic
or khil, circumagi, to be surrounded, tight around the body: hil
also expresses suffering. The Tseqils were therefore dressed
of a bag, tightly wrapped around the body: it was a hair shirt
which made them suffer. This garment was undoubtedly imposed,
as an obligatory penance to their religious sect; and it
would have been the complete opposite of what those who assumed
claim that the term éseqil comes from the fullness of the garment-

ment and who also say that in the Tsendale language, tseqil means —

"petticoat, underdress." Now, we have just given the etymo-

Tseqil's logy and to prove once again that the said language
tsendale is Phoenician or a Phoenician dialect. Thus, Astèq,
Kinamé, Chichimeg, Kolhua, Toltèq, Votan (Photan), Shivim
(Shiphim), Shan(Than), Cuba, Tsendal, Tséqil, Nahual(Nahua),
Nagual (Nagua), to which we will add many others
names, are indeed very slightly altered Phoenician nouns
in Mexico. The many facts that we will present in this
written, will demonstrate that if not through ignorance, indifference
philologists and historians, in the field of research,
has been very great so far; for, with a little reflection, they
could have, as we do, compared languages
from Haiti and Mexico with Semitic languages: since the
traditions of these two countries made it known that their
invaders had come from the East by sea: this is what
confirms Las Casas by saying that at the time of the conquest, we
still preserved the tradition of the twenty chiefs, who had
disembarked from several ships coming from the East, with a nam-
numerous colony of foreigners, led by Quetzalcohuatl,

aea RE,



which was called Cuthchulshan, Gugumatz or Cuculcan, depending on
the dialect that was spoken. Quetzalcohuatl, as leader of the
emigrants, wore a feather aigrette, and the natives
said that its name meant the "Serpent adorned with feathers"
green".

This character, in the Tsendal dialect, was named Cuthchulshan.

The etymology of this name is: 1° mo cuth, Cuthean and also
land of the Cutheans, in the kingdom of Samaria, where Shalmaneser
established the Assyrians of Cutha, in place of the Israelites whom he
transferred to Assyria (1); 2° 5 chul, name of a descendant
of Shem, as was Asshur, father of the Assyrians; his tribe
established near the Jordan; 8° Shan in Tsendal, means
"serpent" and corresponds to the Phoenician ¿han jm, which is also
serpent: another Phoenician term 39x tsán, emigrate, complete
the image of Cutchulshan, whose meaning is that of a
emigrant from Phoenicia, bearing the title of Serpent, like Votan,
Schivim and Quetzalcohuatl; there is therefore every appearance that they
are the same character established in Carthage and who passed with
settlers to the island of Haiti and later to Mexico, where he founded
- definitively several centers of colonization. From Haiti,
with his followers, he passed through Cuba, to approach without
doubt at Cape Catosh, the easternmost beach of Yugatan
or, well before him, the legislator Zamna had landed from the
settlers; tradition also says that other emigrants landed
in the Gulf of Mexico. Katosh (hiss) is the Phoenician
iun katosh, meeting place, noun. from v. tun kátash congre-
gavit se (from populo), from which the participle katoush, gathered, assembled.
Katosh has a similar pronunciation, which is tip kádosh, place
consecrated. The preceding statement already reveals to us that the Youcatan
was first populated by invaders from the East: they
were Phoenicians, as the names will further confirm

following and the foundations of Votan. |

(1) L. IV of Kings, chap. 17.



Votan, after taking possession, according to Ordoñez, shared
his states into four and gave them the names of Youqaian,
Guatemala, Tula and Nashan, reserving Nashan for
found the capital under this name and in the center of a colony of which
The Tsendal dialect is none other than Phoenician; in fact:
Nashan, which was called the city of the serpent, has its etymology
in tmp nash "snake" and jn than = shan, also
"serpent": that is, the double serpent, like shiphim and
photan (Shivim and Votan), which have an identical meaning.
In the dictionary of Abbé Latouche, professor of Hebrew,
It is said that ým náshan is the bronze serpent of the Israelites:
because nash also means “brass” and shan or than “serpent”.
The etymology of Youqatan is mp» tougah = mp> lougah
(liquid) preterite of v. mp> logah was placed, erected, occupied,
mn tahn the camp, the station, the bivouac: it was indeed the
first place of occupation by Votan. The etymology of Guaté-
mala is ma gua, middle, center, Xan temá, uncultivated country, m>
lah, wet, or mm láah, superb. Toula has as its etymology
Sr ¿oul be overthrown, destroyed, hence the feminine participle na
toulah overturned, destroyed; this name indicates a country covered with
ruins: which is in accordance with the words of Mr. Brasseur de Bourg-
town, which saw large and numerous ancient ruins there,
without having been able to discover the city of Tula there; but the natives,
in the Tsendale language, they call it Tanina,
while the descendants of the Spanish simply call
"the stone house" a ruined building that can be seen there. Tanina
is the feminine of the Phoenician yu tanin, which also means
"serpent" (Gesenius): it is, as we see, a memory
traditional from the Votanide period. As for the term Tula, it
does not belong only to the place designated above; for, in
In several countries, as far as Ecuador, it means "grave, burial,
tumulus". It follows from these various observations that the true
name of the Tula of Votan, was, from its origin, Tanina, "the city
of the Serpent”, as the natives still call it: it is



well why, as mentioned, Toula is not found. It seems
moreover, that Tula or Tulan was a place condemned by the
fate; because, according to Mr. Brasseur de Bourbourg, a tribe of the name
of Yaqui, sacrificial people, came to meet the settlers of
Tulan; but she had a different language, and the confusion
languages caused the dispersion of this colony.

The capital of Yuqatan was Mayapan (Mayapan), from the Hebrew
“a mai, Chaldean xa maza, water, water of the Ocean, mp pane
(pan), in front, opposite, sideways; in Genesis, Deuteronomy
and the Paralipomenes, pane is understood as ab oriente, on the side of

the East: which is correct for Mayapan, located in the part
eastern Yougatan and neighboring the Ocean. According to Cogolludo,
Mayapan is said to have been founded by a predecessor of Votan, who
was called Zamna. This name is also Phoenician; because nyy zam
means impetuous, severe, formidable; and náh from the verb rm»
nahah, led, transported, commanded; neh is also a
term equal to 5m3 náhl took possession, distributed, gave in
inheritance. Now, according to tradition, it was Zamna, a powerful chief
and feared, who distributed the land to his settlers. He founded
also the city of Tz4mál; again the Phoenician ny izâ, meets,
gathered, adv. x5 male, pleno numero, in large numbers.
Upon his death, Zamna was deified and placed in the first rank of the
astronomical world: this is why it is also called Itz-
Zamna, to attribute to it a celestial origin, considering it
as an emanation from above: we have, in fact, the Phoenician
yr itza, manavit aqua; itz is therefore the emanation of the clouds
or dew. |

The capital of Guatemala was Kopan, from the Phoenician sp koup
or kop, surround, 1p pan, wall angle, or naa páné the faces,
the outside, the exterior; we see that Kopan was a fortified city,
surrounded by a wall. Copan is called Chikimula by the
natives: always Phoenician; because "pm chiki means sinuo-
sity, depression, mountain gorge; and roya moulah, part.
passive of the v. moy oláh, to ascend. hence ascensus, pars superior, |

gate e =

climb, high part, elevated. Finally, to finish with the cities,
let's say again that in the district of Chiapas where it is located
today Ciudad-Real, there existed the ancient city of Goél or
Gowel, which was supposedly built by Votan: etym. “to go,
people, body of population, hence msia gowele, exsulsum turba,
crowd of emigrants, exsules, the emigrants; migratio, emigration,
exsilium, exile. We also have 595 goel, which causes disdain,
Aversion, which is abject. This city of Gowél or Goél would have
therefore been the receptacle of an agglomerated and little population
estimable.

Second in the Mexican calendar, in the world
astronomical or atmospheric, is found Ik, Ig or Eg, to be
symbolic, genius or divinity of breath, air, wind. He
was undoubtedly the genius of the good wind, the favorable breath of
trade winds, which carried the emigrants to their destination:
This is why Votan erected a temple to this divinity, in the
Huéhuétan Valley, and legend says that this temple was built
by the power of the 7% breath. This Tzendale legend is
explained by the Hebrew or Phoenician man éghé, man ighé or
igh, suspirium, anhelitus, murmur, whose meanings are
breath, breeze, light and gentle wind, otherwise known as Zephyr. Ik
or Ig is the breath from above, the one that pushes the ship from
the emigrant. We also have the term 55 ikâl "temple,
“high, aerial building”: this is a singular connection with Ik
the atmospheric deity and the temple that was erected in its
honor by Votan. Its foundation had a Phoenician character;
since the Phoenicians worshipped the wind; the breath
atmospheric, in their cosmogony, appears as Crea-

Earth's creator: thus, it is on a religious principle remon-
both at the creation of the World, that the cult of 7% or Ig was founded.
In the Genesis of the Phoenicians, transmitted by Sankhoniaton
and Eusebius, it is said that the Breath by mixing with Chaos, formed
the mud from which reptiles etc. came out; this is how, from
the origin of beings, the serpent must have been the first to be the object



of a cult. Votan, symbolizing the Phoenician emigration,
by the serpent, reminds us of the Sidonian Cadmus who went to found
among the Greeks the first colony and married Hermione;
but the oracles had declared to him that his posterity was con-
damned to the greatest misfortunes, so as not to see them,
He and Hermione transformed into snakes and emigrated.

After his death, Votan was honored under the name of Bôtan,
homophonous term of Vôtan or Phôtan. This Tzendal name means
"heart, heart of the people;" it is also Phoenician: for 702
bôtan, it's pectus, viscera, intima pars, ima pectoris, heart,
entrails, intimate part, the bottom of the heart; and, figuratively, heart
is the fruit of the womb, the beloved; according to Cicero, viscera
is the depth of the soul or heart, the spirit, the affection, the remembrance-
nir. We now understand the full value of the title of
Botan or heart, which was given to Votan after his death.
translators of the Tzendal manuscript, said that, according to tradi-
tion, Bôtan had the double meaning of heart and serpent;
This is what we have just confirmed by bringing Botan closer
from its homophone Votan or Photan and showing, a
once again, that the Tzendal Botan is also Phoenician. The call-
Botan's lation may have had its primitive formation from my bof,
receptaculum, pars interior, intus, receptacle, private part,
the inside which is really the bottom of the heart, and jm than, snake.
To express its truest appellation of “Heart of the
people" of which Botan is the soul and the memory, we have the verb
my bot permansit, mansit, commoratus est, he abides, dwells,
subsists with, remains faithful to... by am populo, to the people; or,
Botam=Botan by the assimilation of the letters m and n. Indeed,
when you live with the people, when you are loyal to them, you have their
heart, we become its heart: this is the origin of the nickname
deserved "Heart of the People" applied to Votan. The affinity of the
two languages Tzendale and Phoenician is increasingly
obvious.

To conclude these few pages, which relate to the



people who spoke Tzendal, we give the etymology phé-
Nicene from the beautiful ruin of the palace or temple of Palenque
or Palèngué: it consists of three words which are: 1° v. xbp
pala, mirabilis est, mirabile fecit, ingens fut, hence xdp palé,
miraculum, marvel, admirable, grandiose thing; 2° ym hen,
pulcher, pretiosus, beautiful, precious; 3° N3 ford, superbus, magni-
ficus, fastuosus; we see that these three terms are in harmo-

nie with the monument, marvel of art, magnificent and fas-
killers, and that his real name is Palé-hen-gué, from which, cou-
ramment, Palenqué. It is believed that Palenqué was, in origin,
the same city as Nashan. Tzendal is therefore a dia-
Phoenician lect.

Google you

CHAPTER II.

Let's move away from Mexico and move north
of the American continent: it is there, in various parts of the
United States, which we have discovered and are still discovering
epigraphic monuments of real authenticity and of which
the inscriptions are in Phoenician characters; their letters are
in general, a mixture of the Sidonian or Cadmean alphabets,
the island of Thera, of Cyrenaica, and we see it in characters
Campanian and Punic.

As regards the epigraphic monuments of Amé-
risk, our first observation concerns an essential point,
which is as follows: It is proven by the research done
to this day, that the natives of the American continent
never used iron and were ignorant of the art of ironing it.
forge. However, ancient monuments in ruins leave
see that the size of the stone and the sculpture have been
practiced by people equipped with iron or steel tools: hence
we can conclude that emigrants from the old continent, having
brought their tools, worked alone and engraved the stone in
America. As, moreover, there are inscriptions there
Phoenicians, we must admit that the Phoenicians tried
to colonize America, long before the Christian era.
Already in the first centuries of Christianity, traditions
navigators from northern Europe existed and in the

==

In the Middle Ages it was known that the Faroe Islands, Iceland and Greenland
land served as places of rest for Icelandic ships,
Bretons, Irish, Scandinavians and Normans, who followed this
road to get to the great continent of the West, that
Plutarch calls it the “Cronian Continent.”

According to Behaim, the traditions that relate to Saint-Bran-
Dan, contemporary of Procopius (6th century), say that this
Saint, in the year 565, had visited an island where he found things
wonderful. Saint-Malo and the Irish Cluenfert are mentioned
for having been to the Cassiterides Islands or the Azores that formerly-
the Phoenicians exploited it for their tin mines;
and it was believed that they were the Fortunate Islands of tradition-
tion; later, cosmographers also called the islands For-
tuned, those of the Canaries; but they are really the
Antilles, as we demonstrate in our present work.
However, the inhabitants of the Azores, says tradition,

knew that there were inhabited lands to the west; for the winds
from the west and the pelagic currents pushed on their shores,
not only bamboos, trees and other plants
foreigners, but still pieces of carved wood and
slashed; we even saw boats carrying men there
of an unknown race and coming from the west. These translations
involuntary deaths of Americans have been reported at various times
distant and, in this regard, Humbold mentions it in his
History of geography (volume IT); moreover, the distance of
Azores to Nova Scotia is only 410 leagues. This was
in the westernmost island of the Azores, that in 1749, one
discovered a vase filled with Phoenician coins, cathagi-
Noise and Cyrenaica. But, the maritime peoples, who took
the northern route that we indicated, found there a
greater ease of communication than via the Azores;
for from the Faroe Islands to Iceland the distance is only 108 leagues;
from Iceland to Greenland, 52 leagues; and from Greenland to
Labrador (in America), 140 leagues.



Seneca in his work Naturales questiones, speaks of the
proximity to Spain and the western lands and the
ease of making the crossing in a few days, if the ship is
well driven by the wind. Strabo reports two inhabited lands
to the west. Cicero is more explicit (ed. Schütz, t. XVI, ch. IT,
p. 98); for he says that these two inhabited lands are, one
southern and the other boreal (South America and North America)
North). These narratives therefore note that America was
formerly known and that we went there by the direct route to
the west and by the northern route with stopovers. In the
times closer to us, as in the year 730 of our
era, the Danes took over Iceland, and religious people settled there
established, as well as in the Faroe Islands and Greenland, to
preach Christianity. The book by the Irish monk Dicuil,
published in 825, under the title Dicuili de mensurá orbis terra et
translated in 1814 by Letronne, notes that in 795, there was
Christian priests established in Iceland. After the Danes, this
It was the Norwegians who occupied Iceland and, in 980, they
colonized western Greenland, where the ruins can still be seen
of their settlements and runic inscriptions from the eleventh century.
In the year 985, they made expeditions to explore America
and the Icelander Biarn Herjolfson discovered Vinland there. This one,
in the year 1000, returned there with the Icelanders Leif Ericson and Leif
Heppeni; together they visited Vinland, Helluland and the
Markland, and they descended to latitude 41°24™
northern coast where they wintered. Erik Rauda explored the coasts
from Greenland; from there he went to the mouth of the river
Saint-Laurent in Canada and, in turn, entered Vin-
land; Bjoern also goes there in the year 1001; finally, it is in
In 1007 Thorfinn Karlsefn went to explore Rhode
Island, Helluland, Labrador and Markland. Adam of
Bremen (hist. eccles.) said that in 1035, Archbishop Bezelinus
Abrandus, in his writings, made mention of Vinland; he assures
that the Frisians pushed their explorations into the sea

dark, beyond Iceland and they reached a land
whose inhabitants were of colossal stature. On the one hand,
the authors we cited above, on the other hand,
facts that we have just reported, had to be partly
known to Christopher Columbus; for Seneca was born in Spain,
and it is from there that the moderns and the ancients went to the
Azores; then, there is no doubt that the Icelanders had
preserved the traditions of the navigators who set out from their
flower for America.

Let us return to Thorfinn Karlsefn who, according to the Scandinavians,
would have visited Massachusetts and to which the Danish Finn-
Magnusen, a few years ago, awarded the monument of
Dighton Rock, and considered, as being runic, the inscription-
tion engraved therein. We will reproduce here the fact-
similar to this inscription, because of its originality and for
demonstrate that, far from being runic, it is campano-phoenic-
old and that it could not have been authored by Thorfinn-Karlsefn.

PHOTOGRAPH OF THE DIGHTON ROCK INSCRIPTION.

| Q,

e id aN said

The above inscription is engraved on a granite block,
located on the eastern bank of the Tauton River, in the state
American from Massachusetts; although its surface is a little
eroded by the daily flow of the rising tide, the deep-
the character engraved there, preserved them from the

Al OA

destruction. Only iron tools could have engraved them so deeply-
insane. On this monument fanciful signs serve as
frame for registration; they have so far only served as suppo-
ridiculous situations, the most contradictory and they are not good
than to exercise the imagination of people who have faith in signs
cabalistic: we therefore do not reproduce them. Approaching
the question, we must make known that at the congress of
Americanists, gathered in Nancy in 1875, orientalist and philo-
Mr. Madier-de-Montjau, communicated a notice of
Mr. Gravier, of Rouen, on the Dighton Rock inscription;
we note it in the printed report of this congress.
It is said that Danish antique dealers believed they recognized
in the inscription of this monument, runic characters,
relating to the adventures of the Scandinavians in Massa-
chussets, while other scholars have recognized characteristics there-

Phoenician teres; but they gave no translation of it.
Being of the opinion of the latter, in order not to allow to accrete-
edit a mistake of the runists, so I undertook the task of
translate this inscription in a methodical and analytical way,
which has long been the subject of much commentary.
But first let us criticize the method of the runologist Da-
nois, Finn Magnusen. |

This scholar wants the group of letters FXXX | to be

transcribed in Roman numerals CXXXI: which, according to him, represents-
would feel the number of men led by Thorfinn Karlsefn
in Vinland. We will prove him wrong. The reader can
also see on the chest of the bust the three Phoenician letters

“Y Ln m ln which are read from right to left; but Magnu-

sen, reading from left to right, omits the letter / and declares that
n is short for nærænir (north), and m would be madr,
in the plural medr, having the epigraphic value menn
(men): hence its monogram nm would mean “men



from the north." To this we reply that we make use of the
three letters min, and we read málón y>bm=bn, term
which designates what is stable, the place where one stays, the place of
rest, that which is inanimate, a dead person (genesius); málón comes from
radical verb 345 loun, permanere, to stay in place, and whose
preterite and present tense are 75 lon; it is therefore a monument
funeral and not the adventures of Thorfinn Karlsefn: málón
is the equivalent of here rests or of the ci-gite of our tombs.
Moreover, Magnusen did not take into account the allego-
rique which is to the right of the bust and which represents a being
buried, on which and next to which we see tears: it is
yet the significant motivation, the determinant of the inscription.

Let's return to the Magnusen monogram system:
To the right of the so-called Roman numerals where the two are

Phoenician letters NA gd, he transforms these letters into a

AA monogram and he sees the complex rune Nam, deriving

from nema, capere, occupare, a suitable word, he said, at the bottom of the
mand niman and in Danish nam. Nam, he says again, is often
used with land territory; unfortunately the name territory
is not in the inscription; but Magnusen will put it there: in
In fact, the rapporteur of the notice says that, in any case, the value of
This name leaves no doubt and we can admit this inter-

Magnusen's interpretation of it: “Occupatio regionis sive territorii, terra ita occupata sive fundus in primi inventoris possessionem redactus. » Here then are the two letters of the mono- gram, which produce fourteen Latin words, or the seventeen French which are: "occupation of the country or territory, land occupied or fallen into the possession of the discoverer or first occupant." We see that the rapporteur, just like the scholar runologist, were able to give a beautiful development to nam; but neither of them thought of translating the group phoen- cien ganoa, which is made up of several letters and which we see



next to the said nam; they leave them completely in oblivion: which is more convenient.

Let us move on to the second line of the inscription, which consists of of seventeen Phoenician letters. Magnusen takes the two

letters OR, new monogram, that by scholars,

but strange deductions, he translates as "territoria to nobis occupied" and by "colonic nostre." It seems that Magnusen does not dare to go further; but the reporter of the notice has more of audacity: for, he said, a more in-depth study has con-

defeated that these two letters belong to the word QRF | Y \ ,

we will note that, in the inscription, the last letter

on the right is crossed by a /x (1) that the protractor esca-

mote; having got rid of it, he reads the name of Orfinn; however we should find Thorfinn; now, on the inscription, on the left Orfinn, the double letter th is missing and we see both

Phoenician letters Ny ny; what to do then? nothing more

simple for the rapporteur, since on these two letters he poses the thau, [? th Phoenician and the trick is done; by this process

we get the name Thorfinn. We will note that a side of the letter y of the inscription is shown on the drawing by a dotted line, because on the stone of the monument this letter is half erased, as well as the consonant / of the word which is at its left; but, these two letters, very visible elsewhere, were reconstructed by the Scandinavian Carlo Rafn, and we have them adopted as they were transmitted to us.

Now that the rapporteur has found a way to us

(1) See the photo.



make Thorfinn read, he will apply it with the name of
Magnusen: that's why, taking nam in the first line
of the inscription, he attaches it to Thorfinn of the second line,
and nam Thorfinn means "The companions of Thorfinn"
proposed to occupy this land after having accomplished the
rites of taking possession" (sic)!!! Such inventions
from a scholar do they not deserve the admiration of
readers and philologists? They are on par with the translators-
fanciful tions that, every Friday, Messrs. Michel Bréal,
Ernest Renan, Jules Oppert and Gaston Paris, professors at
Collège de France and members of the Institute (registrations), read
seriously before their mute audience; for their translations
epigraphic are not subject to any control and are accepted
and admitted without discussion. To conclude the criticism of the inter-
contributions from Magnusen and the rapporteur of the notice, let us make
note, that five letters of the first line and ten letters
of the second line could not be explained by these two
scholars: that is, they omitted the translation of half
characters of the inscription: which is really a shame!
because with the Magnusen monograms reinforced with the letters
omitted and comments from the rapporteur of the notice, these
two scholars could have made a complete account of the adven-
tures of the Scandinavian Thorfinn Karlsefn in Massachusetts.
We do not pretend to conclude from this that Thorfinn is
point went to Massachusetts at the beginning of the 11th century.
key; but it is obvious: 1° That the inscription of Dighton Rock
is not runic; 2° That it is not Thorfinn Karlsefn who
engraved this inscription where even the spelling of
his name, which moreover does not exist there, as I will
demonstrate further. A scholar, Mr. Paul Gaffarel, believes that
The epigraphic monument of Dighton Rock will remain an enigma
indecipherable: this is an erroneous opinion; because, without too much
difficulty I managed to read it; my translation is justified
by a detailed analysis of each of his letters; and each



word, with its exact value, contributes to the formation of the
sentence in a correct and rational way. Moreover, in pu-
bling my criticism which is made in the interest of the history of
ancient America and science in general, I ask
myself a fair and reasoned criticism of my writings; what
be loyal and made without reticence or voluntary omissions and
that the meaning of my words should not be distorted; but that
my translations are opposed to me with justified translations: to these
conditions, I offer the fight to the true scholars, by submitting
my works to their examination or to their scientific sagacity.

As we saw previously, we have adapted to each
letter of the cliché of the Phoenician inscription the Latin letter
corresponding to the twenty-nine characters of this inscription;
and to facilitate the control of our translation, we do
use of Hebrew characters, in order to give words their
value and their pronunciation, as they are in the
dictionary of the scholar Gesenius. These eleven words,
form two sentences, which are read from right to left, and of which
Here is the word for word in the order of inscription:

1K rx xx LA AA D?

> Na
: EA “aa He = hs qanoa
: spoliabat feriendo dare ruinas fortune invidiosus
HAS
Lol EU to RFIL
Sp > 3 "32>
qal-lô le-gâl pl le-nágar
rapida sicutunda vita delicata effusa est

“+ Envious of fortune, to cause ruins, he pillaged by striking:
In voluptuous life flowed like the swift wave.

This inscription is a mixture of Phoenician letters and
of several of their derivatives, which are in the alphabet of

== AG is

Campania: which would indicate a time of transformation and
would allow us to conclude that the emigration from which the inscription emanates-
tion of Dighton Rock, dates back to the time close to the
conquests of Alexander the Great.

Analyzing letters and words of the inscription, from right to left,
Our first word is ganoa: it is formed from the Phoenician koph
of Thera; this same letter is also part of the alphabet
Campanian; the second letter n is also theraic; the third
o is Campanian and is seen on the coins of the Hebrews,
struck in Phoenicia; the fourth letter a is Phoenician from
- Thera. The second word gad is formed from the two consonants gd:
the first is a Phoenician-Aramaic g and the second is d
therapeutic. Then comes the word gal formed from two letters, including
the first is a g of Thera, and the second / Phoenician pri-
mitive. The fourth word theth=theneth, two infinitives of the
verb nathan dare, give, produce, cause: the two letters
th th or XX are theraic. The fifth word is thop, derived
from the radical verb ppm ¿hopap ferire, percellere, to strike, to injure,
to knock out, to mistreat, and which corresponds quite closely to the Sanskrit tup,
coedere, interfere, kill, massacre: the first letter of
thop is th of Thera and the second p belongs to the alphabet
Campanian. The sixth word that ends the first sentence of

The inscription is shálal. Its first letter, which is sh, appears-
is due to the Campanian alphabet which borrowed it from the alphabet
Lycian (Asia Minor); its second letter is the consonant /,
of Thera, which crosses the letter sh, Campanian and Lycian;
finally, the third letter is also l; but it is Phoenician
archaic.

The second sentence of the inscription begins with the verb
le-nagar, effusa is: its first letter is 1 prefix: it is
theraic; its second letter is archaic Phoenician n; its
third is a y represented by the Cadmean digamma; this
letter, which looks like a capital F, was introduced in Greece
by Cadmus and was in use among the Aeolians; the fourth

one y –

letter r of which our capital R is a copy, belongs to the
Campanian and Latin alphabets. The second word in this sentence
is óneg: it is formed from the Campanian o, theraic » and g
Archaic Phoenician. The following word legál has, for first
letter J prefix, which is Phoenician, for second letter g Phoenico-
Aramaic, and for the third letter / theraic. The fourth
word Jo is a preposition prefix, whose function is to
mark the moment of time; its letter l is Phoenician and its
letter o is seen in the alphabets of Campania, Thera and
Phoenicia: lo is linked to the last word of the inscription, which is
gal, fast; this is made up of two letters, the first of which
The first is Sidonian, Phrygian and Etruscan from Perugia;
second letter 7 is from Thera. By this analysis we know
so the origin of all the letters of this inscription and
that they are not Scandinavian runes. Except the letter R
which is Latin and Campanian, they are all Phoenician
or derivatives and they were imported to the Greeks by
Cadmus, who was a Sidonian, therefore from Phoenicia:
This is how the Phoenician alphabets were found on the island of Thera
Cians and Phoenician inscriptions; these Phoenician characters
Ciens served as the basis for the alphabets of Campania and the
Oscans and were in use in ancient Magna Graecia.
our demonstration it results that we have put 4 nil the
Adventures of the Scandinavians in Massachusetts and the illusion
monograms taken from the Dighton Rock inscription, but
which existed only in the brains of Finn Magnusen and
his ingenious interpreter Mr. Madier de Montjau.

In summary, our convincing demonstrations of the first cha-
clown, have established: 1° that the Phoenicians made attempts
of colonization in Yucatan of Mexico; 2° that their expeditions-
connections to this region were made by sea, coming from the East;
3” that, later, these Phoenicians, following the coast of Gaul,
from Great Britain, Ireland and passing through the islands
Faroe Islands and Iceland, after making another stopover in the west of

= AO tae

Greenland, landed in the north of America, on Earth

of Shadow and misty. It is from there, that on the ground their emigrants descended towards the southern regions where they liked to contemplate the Sun, which reminded them of the East, and, as they They said it naively, they did not know what they had come to to go so far. Finally, in the second chapter, it was enough for us to reproduce the facsimile of the Dighton Rock inscription; to demonstrate that it is Phoenician and not runic; that in In fact, it is written with Phoenician and Campagna characters. niens; and which confirms the passage, the march from the North to the South of the Phoenician migrations, which could have dragged on their continuation of other fractions of navigating or trading peoples- Over the centuries, their families have merged into the indigenous populations of America who absorbed them bees. But, as we have demonstrated, their language, under the name of tsendale, survived them in Mexico, as well as the his- story of Votan, a mysterious character, founder of colonies and the cult of the Serpent whose origin can be seen in the Phoenician cosmogony or theogony. By taking the title of Serpent, Votan appears as a pretentious, parodying being Cadmus, founder of Thebes and who transformed himself into snake.

## CHAPTER III.

### The Phoenicians at the Amazon River.

In the Foreword to this book, I recalled my discovery of the "Triennial Voyages of the Fleets of Solomon and Hiram" to the Amazon River." I made known that, on this question, my work printed in Geneva in 1869 being out of print, My intention was to make a much improved reissue by continuation of my research on my last trip to the river of the Amazons. But instead of making it a special work, since I want to demonstrate that the Phoenicians were in Amer- risk, it is appropriate to point out in this writing their journeys to the greatest river of the New World. sailors of Hiram, king of Tyre, were indeed Phoenicians cians, as well as the crews of Solomon's ships. En- encouraged by the kind support of Mr. Charles Peeters, bookseller-publisher in Louvain, I decided to insert here- tion of this chapter, which concerns the “Triennial Trips” and to attach maps essential to my demonstrations.

Let us first quote a few lines from a story by Diodorus from Sicily, who, 45 years before the Christian era, signaled America under the name dile, because he was unaware of its configuration. Now, Here is his narration:

"It is several days' journey from Libya. navigation and located in the West. Its soil is fertile, of a



great beauty and watered by navigable rivers." This

circumstance of navigable rivers can only apply to a
continent, because no island in the Ocean has navigable rivers.
Diodorus continues by saying: "We see sumptuous houses there-
built;" now, we know that America has
beautiful ruined buildings of the highest antiquity. "The
mountainous region is covered with thick woods and trees
fruit trees of all kinds. Hunting provides the inhabitants
number of different animals; finally the air is so temperate there, that the
fruits of the trees and other products come in abundance there-
dance for almost the entire year." This painting of the country
and climate by Diodorus relates in every respect to Ame-
equatorial rica. This historian then tells how the
Phoenicians discovered this country. "The Phoenicians," he said,
had set sail to explore the coastline beyond
of the Pillars of Hercules, and as they sailed along the coast
from Libya, they were thrown by violent winds very far
in the ocean. Beaten by the storm for many
days, they finally landed on the island we have spoken of.
Having learned of the richness of the soil, they communi-
asked everyone for their discovery. That's why the
Tyrrhenians, powerful at sea, also wanted to send a
colony, but they were prevented from doing so by the Carthaginians, who
feared that too many of their fellow citizens,
attracted by the beauty of this island, did not desert their homeland.

However, the Carthaginians had been preceded in their
navigations of the Ocean by the Cares, established in the Cyclades.
and other Mediterranean islands, 1600 BC and.
from where they set out to sail in the Ocean; for Diodorus says
that the Carthaginians followed in their navigation.
Cares in the western seas. The Cares wore
feathers in the American style; they have also left in
most of America their name and many
archaeological memories; they even established under the name of



Cara, a dynasty of their race that reigned in Quito, the capital
from Ecuador.

The Caras are credited with the construction of the buildings and their
sculptures, which are seen in several parts of America,
as well as work in the mines: this is what in-
says the Phoenician verb mu» cárá to dig and decorate buildings;
and everything suggests that to work the stone, they wore
with them iron tools; for, one has never found in Amer-
risk of traces of iron making; while copper
only one was in use there.

We know that the cult of Belus, Bel or Baal, was identified
with that of the Sun god; now, in America this same cult
existed: just as in Babylon Belus was worshipped; in Peru
not only the Sun was worshipped, but also the Inca as
being the descendant of the Sun. In America we see monu-
cyclopean structures and pyramids as in the ancient world.
The study of the stars was carried out there. The priestly costumes
were identical to those of the Egyptians and circumcision there

was in use as among the Hebrews. Everything therefore demonstrates
that the ancient peoples of the two Worlds frequented each other.

Finally, let us not forget to point out the proximity of the
Cape Verde Islands off the coast of Brazil, and the existence of the cou-
opposite equatorial rants, which facilitate the crossing between
the two great continents, for the outward and return journey: this fact
is now perfectly established, and we can verify it
on the map of ocean currents. Thus, our quotes
prove that in antiquity, until the fall of Carthage, 146
years before J.C., the Ocean had almost always been frequented,
and that America was known to the navigating peoples; in
lastly, that the ease of communications has always
existed between the two great continents by the trade winds and
the equatorial currents which the Phoenician sailors had
experience. We now understand why Solomon de-
sent sailors to Hiram to send his ships to



Ophir and Tarshish; and we will demonstrate that these places
famous people of the Bible, as well as Parvaim, were in
inside the Amazon River.

David, when he died, left 4 Solomons for the construction
of the temple, 7,000 talents of silver and 3,000 talents of gold from Ophir.
The old king had no ships sailing the seas
external; he therefore received the gold of Ophir from the traffic of the Phoeni-
Cians who, according to the Bible, knew all the seas. |
Solomon, to carry out his great projects which exist-
were holding immense treasures, had recourse to Hiram; he succeeded
to interest him in his businesses and to enter into a contract with him
strong alliance. The fear of exciting jealous susceptibility
of the maritime populations of the Mediterranean, was undoubtedly
the reason which decided Solomon to build in Esion Gaber,
in the Red Sea, the ships he intended for voyages
of Ophir. Hiram sent him experienced sailors, and, as
As we will see later, the Ophir fleet never returned.
in the Red Sea; she doubled the African cape, to join:
in the Atlantic Ocean to Hiram's fleet, which left the
Mediterranean. |

The discovery we made of the route we were following
the ships of Solomon and the king of Tyre, across the ocean
to go to America, 1000 years before our era, will be.
irrefutably demonstrated. Conjectures and reasons
more or less specious sounds of some scholars have not
been able to tear off the veil that covered the road until today
unknown that the fleets of these kings took, and none of them
could not specify the places occupied by Ophir, Parvaim and Tar-
schisch. This question, which was often controversial, was not
never resolved by the most learned men who dealt with it,
because their argument, far from having a solid basis, does not
relied on little more than hypotheses, and that moreover it
found herself chained by erroneous beliefs about navigation-
gation of the ancients. Their research on all points of

e ee

the old continent having brought no likely solution,
we followed a reverse march, and it is in America
even and in its most ignored part that we have discovered-
green the famous places of Ophir, Parvaim and Tarshish;
on these same points there are still various localities which have
retained Hebrew names, while the names of objects
that the ships of Solomon and his ally the
king of Tyre, belong precisely to the language of the indi-
genes of the region that these vessels frequented: however, these
names, according to the greatest philologists, belonged to
a language other than Hebrew. Our work having resulted
at the meeting of numerous evident evidences and circumstances,
accumulated on the designated places, we can indicate the
origin of the objects imported into Jerusalem, as well as their
names that were taken from the Kichua or Anti language, and
that we still speak in the upper basin of the river of
Amazons: we will also make their meanings known
and the exact etymologies; as for the localities mentioned,
We encourage our readers to see their location on the map
that we did to make our demonstration better
understood.

Let us begin by introducing Parvaim. The examination of this
This word is important; it is, in itself, a whole revelation. In
Book II of the Paralipomena, chap. III, v. 6, it is said that
“Solomon adorned his house with beautiful precious stones and that
the gold was from Parvaim. This king therefore obtained it from Por elsewhere
only in Ophir and Tarshish. Parvaim is a pronoun-
altered ciation of Paruim, as a result of what in Hebrew" and
u are the same letter and that of iod, which is the vowel.z,
is often read ai as in English. But in the Hebrew text
The gold of Paruim is written Zab-Paruim mnp ant; in the text
Greek Septuagint also reads Paruim, and his version tells us
is completely right here. The ending ¿mm, indicates
the Hebrew plural, it is added to Paru, because there exists

nd =

in the upper Amazon basin, in the eastern territory-
tal of Peru, two gold-bearing rivers, moon named Paru
(Parou) the other of Apu-Paru “the Rich or the Great Paru,” and
which unite their waters, towards 10° 30' of southern latitude,
to then confuse them in the Ucayali, which is one of the prin-
main tributaries of the Amazons. Now, two rivers named
Paru, precisely make a plural and give the Paru-im of
Hebrews. But this Paruim whom we have just designated is not
not unique: it is that in fact, towards the northern mouth of the river
of the Amazons, there are the Paru (Parou) mountains and a river
of the same name, who descend from the great mountains of Tumu-
curaqué or Tumucumac, borders of French Guiana
and Brazilian. Now, these mountains are gold-bearing. In his-
story of the conquest of the Amazon River by the Portuguese,
It is said that as they approached Mount Paru, the natives

buried a large amount of gold they possessed. Thus
everything suggests that the station of Solomon's ships and
of Hiram, was near the river and the Parou mountains and that
This is the real Paruim who supplied the palace with gold
of Solomon. This is one of the biblical places indicated and discovered-
green by us. If we have previously reported both
Paru and Apu-Paru rivers is that they descend from the pro-
Vince de Carabaya, which is the most gold-rich in Peru and neighboring
from the sources of the Rio Béni (of the Tribes).

One should not believe, despite a connection of names,
that Peru comes from Paru (Parou). The empire of the Incas por-
was the name of Tahuan-tin-suyu, that is to say "the four countries
united." The name Peru is modern; Pizarro, approaching for
the first time this part of the new world, arrived at the cape
Piru, located on the Pacific, between the 8th and 9th degrees of lati-
southern study; he gave to the country he had just discovered
the name Biru (Birou), and we made it Piru (Pirou) and later
Peru; these names appear in manuscripts and printed matter
of the first two centuries following the conquest of Peru.



Montesinos, one of the Spanish chroniclers, because of the abund-
dance of the gold that was taken from Peru, assumed that Peru
could be Ophir of the Bible. But we will point out
that Ophir is not in the territory of Peru, but in the
Brazilian and Colombian possessions. Published seems to be
contracted from the ancient Egyptian pa-aru "the river;" Paru
means “river” among the Mayorunas of the Upper Amazon.

As for the Paru and Apu-Paru rivers, they limit to the South
and to the West an ancient empire called Inin which is today-
today in a legendary state: it is reported on the maps of
some missionaries, among which the most detailed is
that of Father Sobréviéla. In Kichua ¿nin means "he has faith,
he is a believer." Thus, the empire of Inin is indeed "the empire of
Believer or of faith. » This empire is bordered to the South by the Rio
Beni. “33 Beni is a Hebrew and Arabic name, which means-
cation “sons, people of sect or tribe.”

But here is a remarkable coincidence relating to the
names of Inin and Beni: it is that the river of the Amazons,
from the mouth of the Ucayali to that of the Rio Negro,
still bears the name of the tribe of the Solimoens; it is neither
more nor less than the corrupted name of Solomon given to the
river of the Amazons by the fleet of the great king who took it
possession: the Hebrew ny salom or solom means "peaceful;"
adding to this noun the suffixes nm, 4, or the syllable y, we
the common names of Solomon, Salomo and Salomon. Salomon
in Arabic is Suleiman. However, the chroniclers of the conquest of
Amazon River reports that in the west of the province
From Para there existed a large tribe named Soliman (1), name
that the river carried; because in America the watercourses take

(1) The Universal Geographic Dictionary, by Piquet, writes Soriman; but

In Portuguese, we say indifferently Solimao, Solimoes, Solimoens, Sorimoes, because in American languages the labial letters L and R are assimilated constantly: we can see these differences in the Tupi vocabulary, by Martius, page 525. i 4

E eee

the names of the tribes that inhabit them. The Portuguese made them also Solimao because they have the custom of replacing the final n by the vowel o. Isn't it becoming more and more obvious that Solomon's fleet reigned supreme in the waters of Amazons, and that it was she who founded the Empire of the Believers or Inin? This Hebrew-Phoenician colony lasted temporary quite long; because the three-yearly voyages of the ships- Solomon's and Hiram's buckets were renewed several times; she was probably only abandoned to her fate under the reign of Jehoshaphat, king of Judah, at a time when the Carthaginians all-powerful, did not allow any other nation to leave of the Mediterranean. This is why Jehoshaphat wanted to make par- shooting from the Red Sea for these same areas an equipped fleet

together with Ahaziah, king of Israel; but a storm

terrible destroyed it completely.

Let us move on to Ophir, a place so vaunted for its riches. We We must remember that philologists believed they could pre- to be worth the name of Abiria, for having been the Ophir of the Bible. But we will focus our attention on the following facts. First the name Abiria is the Latin translation of the Greek name Sabéiria Zabzıpıa, taken from the geography of Ptolemy, Liv. VII. chap. I. The translator's license is as great as blameworthy; secondly, Sabeiria was located in the western part of India which was called Indo-Scythia. But It is recognized that India, particularly its western part- tale, never produced gold for trade; while in On the contrary, the Egyptians and the Arabs brought their gold there, to exchange it for wool and cotton fabrics. Thus the hypothesis that Sabeiria was the Ophir of the Bible falls by itself- even.

Mr. Etienne Quatremère, in his Memoir on the country of Ophir (1), says that the name of Ophir remained unknown to the writers-

(1) Memoirs of the Academy of Inscriptions and Belies-Lettres, Vol. XV, 2nd part.

there is

vain Greeks and Latins; he refutes the hypotheses of the various sa- scholars and geographers who have dealt with this question; he does not admit point that Ophir was placed in the Arabian Gulf, in the Ara- Blessed or in some part of India; he does not admit

even if he could be in Ceylon, in Sumatra, in Borneo, or on
from another point in the Far East, for the very simple reason,
he said, that the ships of Solomon and Hiram took three
years on each trip. But Mr. Quatremère himself falls
in the error of those he fights, since he places Ophir at
Sofalah on the east coast of Africa. One could not ad-
put that the navigation of the fleets leaving the Red Sea
or the Mediterranean for Sofalah, would have been larger
than that of the islands of the Far East; the voyages of Sofalah
would therefore not explain the three years of each absence of the
vessels of the two kings. However, in support of his hypothesis
Mr. Quatremère does not hesitate about the means: this is how
not finding peacocks in Africa, he wants the birds
called tukiim in the Bible, either parakeets or
guinea fowl. Mr. Quatremère's argument is therefore weak
and his baseless assumptions give no real likelihood-
white to the existence of Ophir in the land of Sofalah.

To understand what Ophir was, one must research-
dear the meaning of this name; but, first of all, it is neces-
It is important to make sure how it is written in Hebrew characters.
In Chapter X of Book I, of Kings, v. 11, it is written
in the Hebrew language in two ways, "on Apir and “Dw
Aupir (Auphir). In chap. IX of Kings, v. 28, this name
is written mapas Aupira, feminine of Aupir. But Apir also has
right to its feminine Apira: now, we have hi, ¿ or y, water,
river, in all the dialects of the Amazon tribes and
Apura for Apira: hence I-Apura, the river of Apura, or
better than Apira. The 7-Apura is a large tributary of the Amazons
or the Rio Soliman. The vowel changes and their trans-
positions are common things: for example the kichua yura

E: o –

"foliage," made in Basque urya; a vase, in Kichua, kiráu,
in Chaldean, kiura; pot, in kichua, paila, in Persian,
piala; in Kichua the air, huayra, done in Lapp huiro, in Georgian
hairi, in Chaldean haiar, in Syriac oyar, in Greek and Latin
aer; the name of number one, in Kichua huc, in Hindustani hec,
in Bulgarian hic, in Telugu hac; language, in Kichua Kalu, in
Mongolian Kele. Thus, the examples of permutations and sub-
Vowel substitutions do not alter the meaning of words,
and nothing prevents Apira or Aupira of the Bible from
came from the name of the river Lapura. This latter name is com-
made up of I which means “water” (1) and Apura which is the name of
Apira feminine of Apir, “water or river of Apir or Aupir
which was made Ophir." This famous place is therefore found and clear-
recently designated, and, despite a distance of 2890 years, this name
suffered only the alteration of one vowel, Tapura instead of
Tapira, and this in the midst of wild peoples. In his
"Travel to Brazil and the Amazons" Mr. Agassiz writes
Hyapura. | |

We have just demonstrated that, in chapter X of Kings,
Book I, the Hebrew Auphir or Ophir is Apir. Now, this term belongs-
holds to the Kichua language, and mine workers from all over the
Andes mountain range and the upper Amazon basin

bear the name 4pir or Apiri and in some places Yapiri.
This is the origin of the Hebrew Aupir, or the Ophir of the text
Latin. Gesenius reports the name Apuro, as in use in
places in Arabia where there is a lot of native gold. It is evi-
tooth that the designation of Apuro transported among the Arabs,
is infinitely close to Apura. To be more precise
the district of Ophir itself, let us return to the river of I-Apura and
let's see it on the map. On its left bank is indicated a

(1) In the dialects of the central Amazon basin, water and river are
always hi, hy, t, y, yg, ig, igh, yh, hu, u, etc. We must observe
although in Hebrew the letters P and PH are represented by the same
character.



mountain, it is also on the map of P. Fritz, formerly
missionary in these parts(1). M. de Lacondamine helped himself
of this map in his voyage of the Amazons, and, in his
Relation, he says, speaking of this mountain, that it contains
a prodigious quantity of gold. From it flows the Rio del Oro river,
whose native name is ikiari; this name is in Hebrew ighiari,
of >» ghia, labor, opes, divitiæ, work, riches, and of
laughed, irrigatio; this is precisely the indication of the work of the
washing of Por, by means of channels in which we make
water currents. Ikiari, could at a pinch, be a derivative
from the Hebrew mp» ¿kir, that which is precious. The lapura descends |
from the rich mountains of Popayan, province of Colombia;
and one of its gold-bearing tributaries is called “eya Masaf,
bona, profits, wealth, what work brings in.

The Hebrews called the treasures Masaroth.
consecrated. On the watercourses of the lapura, there is a large
waterfall, which the Spanish called "el salto grande";
but whose name preserved among the natives is Oacarit;
Hebr. min oa, casus adversus, that which is contrary; 129 acar, afíli-
people, conturbans, who sadden, trouble, move, and nn rith,
feminine of “x 77 adspectus, spectaculum, visio, aspect, spec-
tackle. By this etymology whose three terms agree
between them we see the expression of the great fall of which
the cause aspect of the emotion: this cascade is the second that
we encounter while going up the course of the lapura. Below
is the Rio Ira: Hebr. nm ira, fundavit, fundamentum posuit,
collocavit lapidem: this is justified by a narration of
Mr. Alexandre Sabattini, who saw near the second waterfall
an engraved inscription with several lines. Mr. Sabattini,
which I know personally, has been established for many years
years at the confluence of the Huatiparana, Manhana (Ma-
niana), and lapura; he trades with the riverside peoples and he

(1) This map is deposited at the Imperial Library, in Paris.

THE

is the only European with access to cannibals who
occupy the upper part of the lapura. Mr. Sabattini did not note
the inscription that he pointed out to me; but he noticed that his
characters are unknown to him and that they are rounded at their base.
The mystery of Ophir is perhaps explained there. Below is the
rio Aora; hebr. "fn aoráz, mountains: river which comes from the
mountains. Further down, on the right bank, is the Rio Ipo, in Kichua
dew, fine rain; in Hebrew nya ipoh, that which is beautiful. Opposite
from its mouth is the Mirana tribe; Hebrew ny mira,
socius, amicus, friend, and nx> náh, sedes, domicilia hominum,
homes of friendly men. Going down, right bank, is the
Mata River; Hebrew mua mata, the tribe; opposite, left bank
from the lapura is the Manacarou people; Hebrew nya mana, insti-
tutus est, constitutus est, is established, nm» car-rouh, quietus
animo, quietly. Left bank, the Rio Arapi, which crosses
Mount Couppati. The name Arapi is a contraction of Ara-api;
Hebrew 33% ara, poor, small, stunted, and "by api, aspect
of trees: which is natural in mountainous soil; but
Arapi can also be formed from may dra, migrans, emigrant,
"p pi, part, portio, part: emigrant portion. The mountain
of Couppati constitutes on the Iapura the first rapid that one
encounter while going up the river from its mouth;
Hebr. mp coup, to circle, to surround, “nn pati, domus, dwelling;
this indicates a place surrounded by dwellings, probably the seat
mines; because it is from this mountain that the river Auri-
fairy of Ikiari or Ighiari, noted for its great wealth
by Lacondamine, and which the Spanish called el rio del
gold. We have given the etymology of Ighiari above. Des-
following the current of the Iapura, on the right, we arrive at the Rio Ca-
tuaiari, from Kichua catu, market, Hebr. “yn aiari, sylve,
from the forest. Further down, on the right bank, we reach the Tanaua River;
`Hebr. yn tan, great serpent, according to Bochartus, and my dua, which
twists and untwists. Further down, on the left bank, the
rio Ioui; Hebr. 151 zou, and c. enough. yes, treasure. By rubbing shoulders with

same bank, we find the Rio Huapiri: hu, water, river, in tupi,
and the Kichua apiri, mine workers: it is the river of
minors. |

Right bank, R. Marimari; Hebr. "at Tue, c. suffice. “go husband,
tristis, sad place: this doubled term indicates, according to usage
Indian, the superlative, eres sad. Right bank, R. Miriti or
Muriti; this is the name of a palm tree, in the Tupi language. Right bank,
R. Manapiri, contracted term from the Kichua mana-apiri, no
miners; river without workers at the mines. Further down is
Huatiparana, the westernmost communication channel between
the Iapura and the Amazon River; etym. Hu, in Tupi, water,
Hebr. "won hati, delictum, offense and the offender, and parana,
in Tupi, river: it is therefore the river of the culprit. Opposite
the city of Fonteboa is a second communication channel,
named Manhana (Maniana) and on the left bank of the lapura,
opposite the mouth of the Manhana, is the people of Ma-
ripi, a name which indicates its character; because the Hebrew "arma maripi
is formed from “ma mari, rebelle, coniumace, and “a pi, pars,
part. As for the rio or canal of Manhana, its etymology is
in the Hebrew my manáh to repel, to prevent, and ny nah, the
residence: this term also means contradiction. Manhana,

according to Mr. Sabattini, in the dialect of the natives, is what
pushes back, and they attribute the name of Manhana to its current
fast. Mr. Sabattini pronounced it Maniana: if that's the real name,
its etymology is max ania, ship; in the genitive mayn mania,
of ship, and mx» nah, residence, refuge, station (port): Ma-
Niana would have been a station for ships. The third
communication channel is the Rio Huranapou; etym. hu. water,
in Tupi, Hebr. ny ráná, noise, 119 pou or mb po, in hoc loco,
in this place. To the east of this canal is the large mouth
of the I-Apura river, opposite the towns of Nogueira and Teffé
located on the right bank of the Amazon River where it flows
the Teffé River.

We resume our narration from Huranapou,



because opposite its mouth opening into the lapura,
begins on the left of this great river, an immense
canal, natural spillway, which, for several degrees, runs
parallel to the Amazonas River; and this spillway is given
the name Codaya. The letter C interchanges with G, we have the Hebrew.
m33 godá or 33 góda, secuit, incidit se, fractus est, irrupit,
cut, broke, burst forth, and m 24, which expresses astonishment-
ment: from which it follows that the Godaya River owes its existence to
a large break or crack in the ground and, in addition to its de-
main mouth which is the most eastern, it has four ca-
communication lines with the Amazon River. The most
Closer to the left bank of the lapura is the Rio Huanana:
Hu, in Tupi, water, Hebrew. my ananá, misty. The canal sui-
before is Copéia or better Coppéia, because, Heb. 92 cop, bottleneck,
bottleneck, and mp péia, entrance, opening. Then comes the canal
lacara. This name seems to be corrupted from Jacaré, in Tupi,
crocodile; but we oppose it with the Hebrew map» ¿akarah,
beautiful and quiet. The next channel is the Rio Taninga;
Hebrew pun tanin, water snake, called in Kichua mama yacu,
the mother of waters, and nxa gah, ingens, very large, enormous:
Now, in these Amazonian surroundings, there are water snakes
which reach up to twenty meters long. The Codaya River has
so five exits on the Amazons and by which one can
enter the lapura; while the lapura, has at the
right bank three other exits; if we count the large mouth-
The source of this river is accessed by nine entrances: which
was to cause difficulties for the Phoenicians to meet
in such a labyrinth of canals. May the reader please
take a look at our map of Lapura, they will be able to make themselves
an idea of the region of Ophir. The etymologies that we have
data and our demonstrations on the lapura; our explanations
regarding the triennial trips; finally what we
let us say about Tarschich and Parvaim and about the rivers
tributaries of the Lower Amazon, will, we hope,
convince of the truth of our discovery.

= 03

This series of Phoenician names in the Rio Lapura region
and its various outlets, in a very gold-bearing center,
supports the demonstration that we have made for
prove that the Z-Apura river is Apira, feminine of Apir.
various triennial voyages of the combined fleets of Solomon and
of Hiram, with one exception, do not relate to
Ophir; for the Bible teaches that the purpose of their expeditions
was Tarshish. David, father of Solomon, received phoeni-
cians of Ophir; but when he had built
his fleet to Ezion-Gaber, in the Red Sea, to bring it out-
shooting, he asked for sailors 4 Hiram with whom he had made
alliance. Hiram had his fleet in the Mediterranean, at Tyre and
in Joppa (Jaffa); and this one coming out of the Mediterranean was
joined by Solomon's fleet which rounded the African cape;
and after the unique journey they made together to Ophir,
These fleets took the name of Fleet of Tarschisch. Various
causes seem to have motivated the abandonment of Ophir. First, the
number of mouths leading into the I-Apura, which
were to cause confusion in this river navigation;
secondly, the stay of the I-Apura was very unsanitary, as
the Spanish and the Portuguese have observed; thirdly,
exploring further west the course of the Amazons, the Phoenicians
The nicians and the Hebrews found there a lot of fine gold; qua-
thirdly, up the river they had a good climate;
fifthly, by approaching the vicinity of the Andes,
They were shooting from the Kichuas, a semi-civilized and labo-
serious, resources for their crews; finally, in this
region of the upper Amazon basin, they found beau-
blow of objects that the fleets brought to Joppa, for Jerusalem-
lem, and whose names are in the Hebrew text of the Bible,
belong to the language of the Kichuas, as we will see
further away.

The disappearance of the fleets of Solomon and Hiram, during
three years, on every trip they made, found themselves pre-

EE NE

is explained, since they were stationed and operated in the
river which took the name of the great king of the Israelites. If these long
parking lots, repeated several times, had taken place on some-
that point of the ancient continent, the history or at least the tradi-
tion, would not have failed to pass it on. We have just
to say that by approaching the Andes inhabited by the Kichuas,
Por fin was very abundant in the rivers; and we, who have
spent several years in the Upper Amazon, we know
that for two centuries the Spanish carried out washing there
gold: its abundance does not seem to have diminished much-
cloud; for, today in certain parts that we con-
born, an Indian with a wooden dish, can collect
forty to sixty francs of fine gold per hour. It is obviously-
ment this region which in the time of Solomon received the name of
tenn Tarshish (Chuint) and whose etymology is taken from the
Kichua language. Indeed, Tar-shish comes from tari "to discover,"
chichi, "collect the small gold." The Indians call this
Operation Chichiy. Tarshish is therefore the place where Yon discovers
and collects Por fin, by washing the sands. This name has not

its etymology in no other language than in Kichua.
To get to Tarshish, the Bible says, the prophet Jonah
embarked at Joppa (Jaffa): thus, it was to undertake
Atlantic navigation; because, otherwise, it
would be embarked in the Red Sea.

This is what verse 22 of chapter X of Kings says: "In
sea, there was for Solomon a fleet from Tarshish, with the
Hiram's fleet. Once every three years, the ships came-
buckets from Tarshish, bringing gold, silver, ivory,
monkeys and peacocks." The Paralipomena, book II, ch. IX,
v. 21, confirm these triennial journeys, in the same
terms. |

We will note that the journey to Ophir, under Solomon,
brought him only 420 talents of gold, according to chap. IX of the
book I of Kings, and that the Paralipomena, book II, chap. IX,

v. 10, complete this account by saying: “Hiram’s servants
and Solomon, who brought gold from Ophir, brought
algum and precious stones." The woods named algum
had to be disembarked at Joppa, which is very
near Jerusalem. Chapter X, v. 11 of Book I of Kings says:
"And also the fleet of Hiram which brought the gold from Ophir, imported
a large quantity of Almug trees and precious stones.
We will observe that in this voyage the allied fleets
brought back from Ophir two kinds of wood, algum and
almug.

If we summarize what the commentators of the name of
Tarschisch, there are those who have assumed that this name meant the
sea; others believed that it could be Tarsus, city of the
Cilicia; some designated Carthage and others Gades;
but all these places indicated did not produce gold, not
of silver n1 of precious stones, no more than peacocks and
monkeys. There are those who have argued that Tarschisch could not-
would be that on the coast of the East Indies, which is visi-
certainly impossible, since Jonas, to get there, far from
embark in the Red Sea, went to embark at Joppa, and
that, moreover, Hiram's fleet was leaving the Mediterranean.
Finally, other commentators have said that Tarschisch could
be a port on the west coast of Africa; but Africa
has no peacocks; and the boldest have admitted that it could
to be an island in the Ocean. The latter approached a little more
of the truth, but they did not dare to cross completely-
the Ocean to well-equipped fleets, which nevertheless left
able to complete three-year journeys. Independent-
including evidence of Phoenician navigation that we
have already given, we take this opportunity to rap-
peel to all those who are under the influence of such an idea
erroneous about the crossing of the Ocean, that in 1867, Ameri-
Cains crossed it in its greatest width, some with
a canoe and others on a raft, from New York. Now, he

= 7 es

You only need to look at a world map to be convinced.
that from Cape Verde to Brazil the distance is half that which
exists between New York and the British Isles.

All the facts relating to Tarschisch place him
as much as its very name, in the vicinity of the Andes,
West of Ophir and in the richest part of the basin of
Amazons.

Now let's look at some of the names of the objects
that the ships of Solomon and Hiram brought back from their
triennial journeys; because. except gold, silver and stones
precious, known to the Hebrews before these journeys, the others
articles imported to Jerusalem arrived there with names ap-
now speaking a foreign language; and these foreign names
were obviously from the place of origin of the im-
worn. Let us first talk about the precious and fragrant woods that we
believed to be the sandal. In Book I of Kings, chap. X, v. 11,
It is said that Hiram's ships brought gold from Ophir
and a large quantity of almug trees, a noun whose plural
is almughim oax. Almug may have its derivation from the term
Hebrew ala mx "hard wood," and the Kichua term mucki "odo-
rant, » « smell, » and whose verb is muka « to smell; » or
its etymology is in the two words kichua alli "good, ex-
cellent," and mucki “odorous or smelly.” Almug is therefore a
"hard wood and sweet smelling:" it was from this wood, according to the
Bible, that Solomon had the columns of the temple of Jerusalem made-
lem. It seems that the Tyrian ships were the only ones that brought-
terent of this wood; we can affirm that there is a lot
hardwoods, ironwoods, in the Upper Amazon, as well as
other very fragrant woods. In the book of Paralipomena,
chap. IX, v. 10, we read: "The servants of Hiram and Salo-
my, who brought gold from Ophir, brought algum and
precious stones," from which it follows that the latter sort
of wood was brought by both fleets. In the Hebrew text,
in the plural we say algumim trae, and this name not having been

Sus OT =

understood by the commentators, they translated it into Latin as
ligna hebeni, ligna thyina and ligna corolliarum. Its etymo-
ology is in the Hebrew ala may "wood" and in the Kichua gumu
"curve;" or in Kichua terms alli "good," gumu
“curved”: algum or algumim are therefore “curved woods.”
The use of almug for the pillars explains to us that of the
algum for the arches between these pillars and for the vaults of the
temple. _ |

The famous philologist Max Muller says that one of the many
names given to sandal, in Sanskrit, is valguka. This valguka,
he said, is clearly the name that the Jewish and Phoenician merchants
The Cians corrupted into algum and the Hebrews changed
in almug. If this had been the case, the Hebrew text would not have
given that the name adopted by the Hebrews. By bringing this closer
Sanskrit term of the true and expressive etymologies of almug
and algum, taken from kichua al mucki and al-gumu, valguka
by Max Muller is not eligible and has not received both

transformations that he supposes; moreover, despite his science
Sanskrit, he will never be able to find Ophir or Tor of Ophir in
Malabar, that part of India which he indicates; our demonstration-
tion has already proven it.

Tarshish's fleet also brought birds to Solomon.
called tuki, in the plural éukiim tn: this is the name we have
generally translated as peacock. We will first note
that equatorial America has several varieties of peacocks
and turkeys; they are native to it and are there in a wild state-
vage: the turkey gets its name from western India, which is
America. We name these two kinds of birds here, because
that both have the same way of being, that they
swell with pride, spread their plumage and show off.

Anyone who has seen turkeys doing their tails knows that at this time-
ment tuk (touk) is a slightly muffled and very particular noise
- what do these birds do to be admired. Well! this tuk
is precisely the origin of tuki, a Kichua term, which means

= 08

"puffed up with pride, haughty." Turkeys and peacocks are
the proud birds, or simply fukiim "the proud ones"
as the Bible calls them. Among the varieties of peacocks of
Ecuador and Guyana is the one that in these countries
we call ocko; or, by a singular connection in
the epithet of proud taken from tuki, we find similar-
that the Greek ogkos "proud," is also derived from the peacock
American ocko. This little detail is not without interest, because it
There are many words from the Greek language in those of
America, especially in Kichua.

In the presence of the truth of our etymology, since the tuki
biblical is a Kichua term, we will place those of some
philologists that Max Muller argued; because they assumed
that tuki was derived from tógei "that which hangs," a term belonging to
related to the Tamil language; and they further assumed the word sigi,
which is further away from tuki, and which they tried to do
derived from the Sanskrit sikkin "crete". To add insult to injury-
semblance, Dr. Gundert, who has devoted himself to the study of
Dravidian languages, applies to derive tógei from to or
you, and he arbitrarily adds for second base gnu, in order
to arrive at forming tongu, from which he derives tongal, a Tamil word
which would mean "a peacock's tail." What efforts, what com-
ingenious combinations and forced transitions! Philologists
reputation can only afford them. We will not have
never the boldness to give such etymologies:
Fortunately, the sharpness and precision of the Kichua allow us
protect from such a pitfall.

In his Lectures on the Science of Language (1), the philologist
Max Muller tells us that the monkeys brought to Solomon were
called by the Hebrews pip koph, whose plural is kophim:
he could have read kop and kopim (2); and he adds that this name

(1) Reading V.
(2) We recall here that, in Hebrew, P and PH are the same letter.

per eo —=

did not belong to their language and that it does not have its etymology
in any Semitic language. With Gesenius, we will do
note that Sanskrit and the Malabar dialect name
kapi monkeys; what is the correct pronunciation and the true
name. But the Hebrews did not ask Sanskrit for the
name of the monkeys Kap and Kapim, who arrived from Tarschisch;
because kichua kapi is "to grasp strongly with the hand", action
very particular that the monkey commits in the manner of man
and which impresses him above all. This origin of kapi and kapim
is obviously American. A tip of the island of Sainte-
Catherine, near the coast of Brazil, is named Kapi;
in the interior of the Amazons, one of its tributaries which flows into
near Para is called Rio Kapim (Monkey River), and in
going up the river we find the island of Kapim; we see that the
Hebrew form has still been preserved in these names (1).

The philologist Martius, who gives the etymologies of the
Tupi language (of the Amazons), says that Caapym, name of the great
herbs, which line the shores, is derived from caa herbes and pé
path. But he knows that the tall grasses make
obstacles to every path and that there are none. Pim cannot
come from pé: while the ending im is Hebrew.
The etymology of Martius is therefore improbable. Whatever
in itself caapéym, even contracted in capim does not invalidate the
veracity of kapi and kapim for the designation of monkeys.

Among the precious objects that Solomon's fleets and
of Hiram reported that there is ivory, which is designated in the
Bible under the two names of Schèn-abim van and Karnot-
schén 7 np. Max Muller also observes that abim is
without derivation from Hebrew; but he supposes that this word
could be a corruption of the Sanskrit zbha preceded by lar-
Semitic article; and with this hypothesis he thinks that abim must

(1) They can be seen on the hydrographic maps of Commander Tardy
of Montravel and on other maps.

e ee

have, like ¿bha, the meaning of elephant. We use in
effect in the Hebrew word schen for "tooth." But its origin
may be American; that's what we see in the basin
of the Amazons, where, in the Tupi language, which is the genera-
Brazilian root, "tooth" is expressed by schan, schèn, shaina,
shene and sahn; among the Panos, we say schaina; in dialect
puri, we say scheh. But if schen is of Hebrew origin, its
presence among the Amazon peoples is proof of
more than Tarshish was in that river and the Hebrews there
were looking for fossil ivory, which is commonly used

in the arts. Six varieties have already been discovered in America
of fossil elephants. As for abim, it is not a corruption-
tion of the Sanskrit ¿bha: it is the Egyptian word ab "elephant,"
put in the plural by the Hebrews; there is a correlation between
Egyptian ab, aba and the Kichua apa "to carry"; in Egyptian
abah or apah, and in Kichua apa, mean "burden." The
name of the elephant, which is the carrier animal par excellence,
may have its origin in both Kichua and Egyptian-
here: moreover, let us remember that a large number of terms
Kichuas are in the ancient hieroglyphic language of the Egyp-
and that Kichua, which is the primitive language, has passed
from Asia to America.

We said above that in the Bible ivory is also
called karnotschén "tooth horn". Such poverty
expression suggests that the Kichua still plays the role here
first role. Indeed, we will point out that under the
first Hebrew vowel of karnotschén, we placed the sign
. masorethic which gives the K the sound of the vowel a; or,
as we are allowed to reject this sign of convention which
does not exist in ancient Hebrew, we have the freedom to
substitute 1'¿ for a. Therefore, instead of karnotschan, it is kir-
noischan. In this case, we divide this term as follows:
following kir-notschan, derived from the kichua kiru “tooth” notchi-
schan and by contraction notschan “which is pointed”: kirnot-

EEE –

schan "the sharp tooth." Thus, to designate ivory, it is not
not certain that any Hebrew term was used. The He-
many were able to see at the time of their servitude in Egypt and
in Babylon elephants; but in Judea they were seen
only 165 years BC: we are referring to the
elephants belonging to Antiochus Epiphanes, king of Syria,
when he came to give battle to the Jewish people, and in which the
valiant Eleazar, one of the brothers of Judas Maccabeus, perished
under the king's elephant.

In summary, after relying on historians, for
demonstrate that ancient peoples sailed in
the Ocean and that they knew America, we have just done
see that the foreign terms mixed with the text of the Bible and which
designate the objects brought back by the fleets of the two kings, have
was taken from the Kichua language of Equatorial America and
southern. We have also made known that terms
Hebrews or Phoenicians transported to this part of America
rique, have mixed with the dialects of the natives and are there
preserved intact. This exchange of terms between nations of the
two continents is proof that the Hebrews and the Phoenicians
were going to the Amazon River, which received from these navigators
- the name of Solomon. The empire of Inin or of the Believer, the posi-
tions indicated of Parvaim, Ophir and Tarschish, the names and
the particularities which are attached to several objects, localities and
rivers, form a series and such a set of facts, grouped
in the same region, that the evidence of our discovery is
palpable, incontestable. We therefore owe to the Kichua language
and to the Hebrew, to have found the road that they followed, there is

soon 3000 years, the fleets of Hiram and Solomon: it is the
kichua which betrays the mystery of their navigation and which reveals to us
gives the explanation for their three-year absences, by
each trip, letting us know that they were parked.
peacefully in the waters of the Amazons.

We have introduced Tarschich from the point of view of his

5



story. But, it may be useful to add the little description
which follows: Going up the course of the Upper Amazon, which
takes the name of Maragnon on Peruvian territory, and which is
navigable for fairly large ships up to the foot of the mountains-
tagnes, we arrive at the formidable rapids of Pongo de Manséricheе.
Its waters narrow into a deep strait several kilo-
meters, come out with a perpetual buzzing. This noise
is nothing other than the breath of wind caused by the com-
water pressure and the violence of the current in the flanks
narrowing of the strait. As a result, the entire territory located above
below the Pongo is eternally refreshed by a strong breeze
pleasant and permanent, allowing the installation of a
city or colony, free from mosquitoes or any cha-
their tropical, although this place is located near the fourth degree
of southern latitude. The Spanish had founded the city there
of Borja, at the time of their gold mining; but, she
was destroyed by an army of Jibaros Indians, who live in the in-
interior of the forests.

In 1870 I witnessed the attempt at a reconstruction of
the town of Borja, where a million (francs) was spent on pure
loss; because the Government of Peru evacuated the
new city and abandoned it again to the Jibaros, who put it there
the fire. |

Below Borja, over a fairly large area, the
sands of Haut-Maragnon contain a lot of gold; and this
precious metal carried by the current of the Pongo de Manséricheе
and coming from a large number of streams and small
rivers which flow into the bed of the upper Maragnon at-
above the strait, comes to rest in the region of Tarschich
whose etymology we have given, which is found in both
Kichua words tari-chichi, "to discover-collect the small gold."
The great rivers of Napo, Pastassa, Morona and others
located below the Pongo are gold-bearing, in their parts
high; but as for Tarschich, which is in the

as TA

Maragnon, we cannot attempt to exploit gold successfully,
that between the mouth of the Morona and the Pongo de Manséricheе
and only at the time of low water. However, apart from the
hunting, the means of subsistence are lacking, and one must be careful

surprises of the savages; there is therefore a necessity, if one wanted
establish there for washing sands, arrive with a staff
imposing and supplies of all kinds.

For the satisfaction of our readers, we will add in
concluding with some observations on the Kichuas and their language.
The migration of this people from Asia to America is earlier
to the flood of a few centuries, since they participated in the inva-
sion of the Atlanteans, before the cataclysm, on the pelagic soil;
Moreover, instead of writing, they still used under the
Incas, of quipos or knotted cords, a custom that existed
among the Tibetans and the Chinese until the time of the emperor
Fohi, 600 years before the flood. These facts prove the high
antiquity of the establishment of the Kichuas in the mountain ranges of
equatorial and South America and in the upper basin-
laughing of the Amazons. These mountain ranges are called Antis, which
we translate as "Andes". Atlantis is formed from two words
Egyptians: Atl “countries” antis or anti “high valleys”.
The Kichua nation was preserved against invasions and
any destruction, by the considerable altitude and the harshness of the
territory that she inhabits; by a thousand places of virgin forests that
separate from the Atlantic; and, on the western side, by
formidable mountains and the immensity of the great Ocean. The
Kichua language still spoken by three million indigenous people,
is written with only a few letters and its very primitive stamp has undergone
few alterations. Sanskrit, on the contrary, is written with
39 characters, makes us suppose that he appropriated it by
perfecting, many foreign roots that did not exist there
not in principle and whose pronunciation had to be preserved:
In any case, a primitive language cannot have 39 charac-
Under the Incas, the Kichua language was spoken from the

to METE

second degree of latitude North to the thirty-fifth
degree of latitude South; and in width, that is to say from the
Pacific towards the East, it was hardly spoken beyond seven
hundred kilometers; whereas, in more ancient times, it
was in use along the Amazon River until fifteen
at least a hundred kilometers from the Pacific.

Let us end with an observation: Humboldt and Klaproth have
very inappropriately gave the name of Quichean to the
Kichua language; in fact, one of the dialects of Mexico, which
bears the name of quiché, has no relation to the language of the
Antis; and it is to the Mexican quiché, as we understand well,
to which the expression Quichean should be applicable.

REGION OF BIBLICAL PARVAÍM.

SEE ON MAP

NAMES OF TRIBES AND OTHER LOCALITIES
FROM BRAZILIAN GUIANA.

French and Brazilian Guiana are separated by the
mountains known as Tumucuraqué and Tumu-
cumac. All the names for which we are going to give the nomenclature,
exist on the Brazilian coast, inland and at river mouths
of the Amazon River. These mountains run from the east
to the west and have a large branching from north to south up to the
river, at the place called Paru (Parou) which we have already
known for having been the port or anchorage of the fleet
Phoenician.

“Tumucuraqué (Mountains of): Heb. an tumu, that which is
in quantity, in prosperity, "2 heart, furnace for melting the
metal, 4 rac and man raké, the action of making soft; or spa ragé,
the action of beating metal and extending it into blades. This name
indicates the mining works of the Phoenicians.

to you

Tumucumac (Mountains of): sam tumu, large quantity,
m2 cum, accumulate, pra mak = FITO or ra and c. enough. INTA
maake is beaten, softened, sweetened; or tumu, abundant quantity-
dante, r215 cumaz for cumacs, gold globules, nuggets, orne-
women's matters. This name, like the previous one, indicates the
quantity and type of metal (Por) worked by the Phoenicians.

Miripi: tributary of the Oyapoc, leaving Brazilian Guiana.
lienne: Hebrew etymology, “a miri, enemy, a pi, edge, shore.

Copiri (river): Heb. pip kop, to make circuits, sim iré,
to water, to flood.

Huassa (riv.): in tupi, hu water, river, mwy assa labore
produxit, river which produces (gold) through work.

Gasipari (riv.): epa gasipa, that which is softened, diluted, ™ rz
flood.

Conani (riv.): 4355 conan, well adjusted, well directed (speaking
of arrow shooters), (see 55), 5 nor, moan, complaint, or
nor did we lament. It is possible that Conan: is the altered name
of "2932 canani of the Canaanites, who are the same as the Phae-
Niceans.

Kalcuene (riv.): Heb. bmp kal, the assembly, pip cun sang:
hence yp cuenen, sad, lugubrious song.

Maicari (riv.): xa» maza, "a mai, water, “29 acari, trouble,

Mauara (riv.): maa maouara, naked person; or 71180
maouara, cave.

Amapa (river and lake, with a narrow channel to enter), from where:
Heb. max amâ, arm (from riv.), Xə pa, entrance, passage; or can
to be rex amd, people, people, mp pah, traitor, who tends
traps; or even ny9 paah who vociferates.

Fréchal. This name is Portuguese.

Tartamigal or Dartamigal: Heb. == dar, pearl, golden globule,
On tam, c. suff. von fami, intact, perfect, ba gal river.

Coluchá (the same lake as Amapa): Heb. dip, c. suff. 2p colou,
voice, clamour, net sháh which is tumultuous, which rises with
force: (refers to amapaah above, “people who shout”).

ane a to az > an See am a AAA EE —— A pot 2 Ny ee

== TG —

Maraca (Island): this island forms the northern cape of the mouths of the
Amazon River and is separated, by a strait, from Guyana
Brazilian; it could have been used by the Phoenicians to settle there and

_ dominate the land: in fact, Maraca is the Hebrew n257%
maraca whose various meanings are: “order, disposition-
tion, instruction, construction, foundation, action, transformation
tion, direction and the Latin apparatus, acies instructa, exercitus.

The Phoenicians would have had troops there, a weapons factory;
Maraca has a derivative mary maraca; and a plural maracatim,
preserved in the Tupi language and whose meanings are:
"armed ships at war, great noise of arms and bells."

Turruri (small island): it is located southeast of the island of
Maraca at the entrance to the strait of that name: Heb. “an tour être”
surrounded, "1 rour, drool, foam, ™ 72 flood.

Aragoari (river and lake): their waters flow into the strait
of Maraca: Heb. paw araq land, did not goah, prorupit, erupit
(from flumine), broke, burst in, ™ 7? flood: that which
translates to: "flooding of the earth as a result of an irruption"
of the river.

Secorropé (river): it flows into the Strait of Maraca:
Heb. “How secor, the drunkard, xoh ropé was healed. Now, when a
Indian is bitten by a snake, he is drunk while waiting
the arrival of the sorcerer and the remedies. It is recognized that drunkenness
delays the action of the venom. The name Secorropé given to this
river comes from what the Phoenicians witnessed the
fact that I have just pointed out.

Piratobal (river): Heb. mm» piráh, florere fecit, 539 tobal
or yav toba, immersed, submerged and made it blossom.

lanauco (island): Heb. sm» ¿anaou, they oppressed, violated,
MS CO, here, in this place.

Jupâti (canal), yy. cop, has collapsed, "np pâthi, the entrance:
gave his name to an island and a mountain that bathes its
waters.

Gouriouba for Qourioubal (river): Heb. “3p gour, to dig,

PTS al IU A pr ae

O n

by" zoubal, river: in Hebrew the letters C, G and Q or K are interchangeable.
_ Caviana (island) my cavía, tattoo, my? naa=rn naua, was
beautiful, ornate.

The island of Caviana is in the middle and across the mouth
north of the Amazon River; it is she who receives the assaults
of the terrible tidal wave, which periodically comes from the Ocean,
and it serves as a refuge for the ships sheltering behind it.
This extraordinary tidal wave is known as the
Prorrorroca. The Tupi language does not provide any etymology for
this name nor which can express the phenomenon of the Prorrorroca.
So we will look in Hebrew or Phoenician.

Prorrorroca: Heb. inf. sn por, to break, to shatter; hence pb for
and “19 poror, is furious, has broken; poror, by contraction is
pror; or, if you prefer, comes from a passive =p pouror, has been
to break, was to rush against, and by contraction, pror; a ror,
drool, foam; »p= roca, struck, struck (the earth). We see that
the three terms pror-ror-roca express the phenomenon of raz-
tide in question.

loroupari (island): Heb. a» zor, forest, trees; conjunct. 3 or,
and, "9 fruit bets: fruit-bearing trees.

Meschiana (island): Heb. mwa meschia, rubbed with oil; y naa
was adorned, beautiful. We see that this relates to the customs of the
inhabitants of the island.

Paschuna Indians: Heb. tp pas, jealous, fierce, xy shona,
who emigrates: nomad.

Macacoari (river): Heb. nan macá, blow, injury, killing;
this noun is taken from the radical v. ma náca, struck, killed; m5 cod,
vigor, strength; and Advi ardor ire, fire of anger. The three
macá-coá-hári terms, which signal a completed event
on the island, served to form its name.

Carápanatuba (river): Heb. mp card, fodit terram, creusa
the earth, n39 pana, was transformed and brought, ny toba or touba,
bona, beneficia, divitiae, felicitas, goods, riches, happiness.

_ Macapa (city, capital of Brazilian Guiana); it is



located on the north bank of the Amazon River: derived name
of xma mah percussit, 53 cap manus, ng pah proefectus: the
chief struck, the chief's hand struck.

The chief's blow is a mark of authority: it is still in
custom among the Indians. It happened to me that an Indian porter
presented his stick, so that I could hit him, before
that he set off and assured me that he would obey me with
more enthusiasm and zeal.

Matapi (small river); name probably derived and altered from
my» mat paucus, paulus, exiguus, brevis, little, narrow, small,
and country apig, rivus, torrens, canalis, canal, river, torrent.

Anahuarapucu (river): Heb. n532% anaua, laborem impendit,
agrum coluit, subject to work, and also oppressus est, is
oppressed; 33 ra, miser, infelix, unhappy; np puco, that which
causes hesitation, hindrance.

Amana (tributary of the Anahuarapucu): Heb. nyag amana, who
deserves trust, stable, continuous, permanent. It is also the
name of a river, which has its source in the Anti-Lebanon and flows
in Damascus. Other etym. ny am, tribe, people, m3% ana, which is
oppressed, afflicted. |

Huaoni (another tributary): hu, river, fy aon, c. suff. aoni,

_tortuous, perilous, cause of misfortune.

Mutuaca (river): Hebrew ama mutu, death, nan hácá, is
expected; he waited for or desired death. |

Apamas (Indians): Heb. px ap, face, oan, wan, âmas,
anger, furious, harsh, belligerent; or px ap, face, OND pam,
burning ember, ty az, hard, cruel.

Cuzaris (Indians): Heb. tp kuz, to fear, xy ariz, violent,
cruel, inspiring terror. © |

Yari (river): Heb. "9 iaari or “19 ¿ári, silva, densa
arborum, forest, dense wood.

Maracapuco (riv.): Heb. maya mará, bare places, without trees,
me. caah, tristis est, which is sad; and, by permutation, buco
for puco: heb. m33 doco, which is lamentable: hence mw bocout,
grief.

r~

SS aa EA TET O Lt S aa ee ma
e rae
pa OAOOO a A nnn enna ia po

70

Tocri (riv.) in toc, vexation, tyranny, p kri, occursus
hostilis, hostility.

Aramucu (riv.): Heb. max ara, collegit, gathered, mucu
(moucou), for api mocoum place of station, or ara, xa mug,
diffluxit, dissolved, dispersed, mp kou, caterva, grex hominum,
the crowd. |

Paru (Parou: river and mountains): the said river has its
origins in the gold-bearing mountains of Tumucuraqué or Tu-
mucumac, and the Paru Mountains are a branch of it
which extends, towards the south, to the north bank of the river
Amazons. We said earlier that the plural in
Hebrew, is the ending im. Now, the mountains and the river Paru
make a plural Paruim. The Greek text of the Septuagint designates by
Paruim, these places, which, in the Latin text, are called Par-
vaim and whose gold was used, according to the Bible, to adorn the palace of
Solomon. We have already demonstrated the pronunciation error.
who made Parvaim of Paruim. Now, let it be well
take a look at our map, we will understand more easily
that it is at the foot of the Paru mountains and in front of the mouth of the
Rio Paru, where the fleets of Hiram and Solomon were stationed
during their three-yearly trips and during operations
gold mines made in Ophir, Tarschich and the surrounding areas
neighbors of Paruim. The etymology of Paru is in the preterite
Hebrew “wp paar, ornatusFUit, was adorned, and ornavit, has adorned;
furthermore, "NB paar means foravit, fodit in terra, creusa, foilla
in the earth; which is a good indication of the work of the mines.
The third person of the preterite, the same as the present tense of
the indicative, is, in the plural, mep paarou, they adorn, have adorned;
or paarou, they dig in the earth. The two vowels aa
being only a prolonged vowel we pronounce par, párou; but
Parou, having become a name through use, the Hebrews gave it
added the ending ¿m which marks the plural: hence Paruim.

Huacarapi (river which borders the Parou Mountains to the east): etym.
hu, river in Tupi; Heb. mpy acara, sterile, "pb shore or edge.



The forty-odd names above attest by their
etymologies, that the Phoenicians explored and exploited Guyana
Brazilian, which includes the region of Parou, Pa-
Ruim or biblical Parvaim. The places we have analyzed,
demonstrate that they received their names from the observations made there
were made, the events that occurred there and the sensa-
tions that the Phoenician explorers experienced there. It tells us
seems unnecessary to print the other names that appear
on our map, and whose etymologies, which we retain,
give us the same convincing results. Reading a
long nomenclature is always tiring: it is enough that the
ours brings conviction or at least establishes the probability
of our assertions, so that we can have the right to affr-
sea our discovery of the “Three-yearly Voyages” to the river of
Amazons, which is further proof of the presence of the
Phoenicians on the American continent.

## CHAPTER IV.

Haiti.

At the time of Haiti's discovery, this island was divided
in five sovereignties and several dialects were spoken there:
the one in the center was more esteemed than the others and, according to the
P. Charlevoix, it was considered a sacred language; it is not
does not give the name; but a sacred language gives rise to
suppose that it had its origin elsewhere than among savages
Caribbean. We have reason to believe that this language is part-
particularly the one that we must call Taino, although without
exception, all the authors designated in chapter I, have con-
blended with the various Caribbean dialects: so that in
their writings, the words belonging to these dialects would seem
all have the same origin. But here a part-
cularity, is that Father Raymond Breton, who was a missionary
in the Antilles, published in 1656 a dictionary of the language of
Caribbean of Haiti; or, by translating each French word into
various terms of the natives, he points out some of them pre-
dice of the letter F and which I first believed to be the designation of
feminine words: however, those that one could believe to be masculine-
linens, did not present, in relation to these, any indication of af-
finity and their roots were not the same: this difference-
The original reference caught my attention: it was then that I saw
the warning that we read at the head of Father Breton's vocabulary



and by which he warns that the word which follows the letter F is
language of women. We therefore find Phoenician traces there
from the language of the women who escaped the massacre (1) and they have
owed, from generation to generation, to have their language learned
maternal to the children they raised. Dutertre also
found that the language of women was different from that of
men; it is regrettable that this was not collected
language specific to women. So I solved the problem
of the Caribbean tradition of Haiti and, as we will see,
The first owners of this island were truly Phoenician
cians. Although in the language of Haitians the Caribbean element
prevailed, there was undoubtedly a need to enrich it with
useful words borrowed from the Phoenician language; their conservation-
tion and their transmission were therefore natural; the Caribbean
were even able to demand it and act on it, like the Indians of the
Upper Amazon, who forbid their women from speaking to
children a dialect different from that of their respective people-
tive; and when they forget this prescription, they are cruel-
regularly beaten by their husbands: I have witnessed this several times
for this reason.

In the Greater Antilles, the terms Taino, Daino and
Ditaino had the meanings of warrior, leader, lord
and noble: which would suggest that the Taino language would have
was the language of the first conquerors, the aristocratic language-
tic and the noble language, as well as in Asia the Aryan language
had the meaning of noble. But, in Hebrew or Phoenician,
mamn {heino means prayer, supplication, mercy: isn't it

not the designation of the sacred language of Haiti to which Fr. Charlevoix is referring to? We still have the Hebrew j2n tanan which relates to the Sanskrit tan and the Greek teinó and whose meaning is perdavit, perennis fut, protendit se tempus, had a continuous, permanent and long duration; finally, the letters

(1) Tradition, ch. I.

n and l can be interchanged, we have the noun mbnn theilo, initium, the beginning, which is derived from the radical verb Son álal, initium cepit, took beginning: which would confirm the origin and the antiquity of Taino, the first of the dialects among those which were in use in Haiti.

Caraibe or Carib and Galibi are derived from Caribi, name of natives of the eastern coast of the American continent, as well than the West Indies. The origin of caribi is Kichua cari (vir) (1), the energetic man who differs from runa (homo), the vul- man gaire. Now, carib, in the ancient Haitian language means strong, courageous: which is confirmed by the Hebrew =3 because or (c. suff.), aao cart, plural pm» carim, men of war, killers, bour- reals. But another tradition reports that formerly one designated the population of Haiti by the name of Calinago or Galinago. Now, galinago is formed from two Phoenician words qa galin (=mb3=32%), emigration, exile, captivity, and 33 nágo, to be affected, to be struck: galinago therefore means to be struck of exile. There is also “ba gheli, derived from v. moy gala, in exsilium ductus esse, to be exiled or deported and the infinitive 953 nagoa=(c. suff.) ys) nágo to be hit. We also have a verb man dgo, to be ex- pushed, pushed away, pushed towards..., (in Greek agó); hence the subst. plural. mun agoim, refuges, places of asylum. In Greek, Carthage is Karkhedon, hence Karkaron, prison: etym. Kichua Karko exile, to exile and the Greek dón from the v. doneó to exile, which is the Karko's own translation. The Galinagos would therefore have had a resemblance to the Carthaginians: since they would have were the exiles of these, as the Carthaginians were the exiles and deportees of the Phoenicians. These etymologies indicate clearly the Phoenician origin of the oldest inhabitants of Haiti, who were deported and exiled: it is the com- beginning of their arrival and their history in America.

(1) Kichua is the primitive language: see, under this name, our publication, at Ernest Leroux, bookseller, 28, rue Bonaparte.



By proposing to research the origin of the first Haitians, I therefore give my work a historical character of the most high interest.

The spelling of Haiti is modern; it was uncertain, then whether it was written ayti, hayti, hayiti, hayhiti or ayhitiy. This island was also called kiskiya or keskéia. Let's see the meaning of these names. The name kiskiya, keskéia or kiskéia is quite

Phoenician; because we have pwn khesk or "pun kiski deliciæ, delights,
mn dia or rn gia, vitæ, of life: “delights of life!” This
name does not designate one of the Fortunate Islands which remained
mysterious and which ancient authors speak of? The cosmo-
Graphs, without any proof, have attributed this name to the islands
Canary Islands and others in the Azores Islands.

Let's see Haiti: We generally give the meaning of
mountainous country or mountainous island to the island of Hayti or Ayti;
because ay, hay or hai means island and land, and tihui mountain,
hence the abbreviation haytihi, then Haiti, mountainous island. This
island is indeed very mountainous; but the name above
is not the real one; because, in the Taino language, which would have been the one
of the galinagos, we have the following etymology: ay or hay, terra,
insula, land or island; iti femina, woman (1), from which hayiti “the island of
women." We have already said that the Caribbean had massa-
created all men, first possessors of this island and that
single women had been spared. However, according to tradition
ancient, one of the islands of the Antilles had been inhabited by
single women: Haiti is certainly in this case; and besides
the Phoenicians, who were all navigators, did not take
their wives and children on their expeditions
adventurous and perilous; they therefore consigned them to Haiti
or, every year, at a certain time, all men
returned to cohabit with their wives for a certain period
time, then they would go on expeditions to other islands

(1) Further on, we will see why iti; because the true name of woman is ita.



towards the American continent, from where they probably brought back
women captured in the Caribbean; and everything suggests
that this was later the cause of the general massacre of the Phoenicians-
Haitians.

We have already made the assumption that this island whose name
was kiskiéia, that is to say "Delights of life," was one of the islands
Fortunate: this leads us to talk about the island of Martinique
that Spanish writers called Matinino, Matinina,
Matilino and Madanino; or, in “Four Letters on Mexico,”
by Mr. Brasseur de Bourbourg (p. 301), this writer says that at
At the time of the discovery of the Antilles, the memory was preserved there
of an island of love; he believes that Martinique is this island;
but he does not justify his opinion; because the etymologies that he
Matinino and Madanino data have nothing in common with
island of loves; we must therefore look for them in Hebrew.
1% Matinino has as etymology ma mat and (c. suff.) "ma mati,
vir, man, 3 nin, progenies, descent or descendant
is not of us. According to Gesenius 73 = "33 and he gives to these words
the meaning of ubique copulatum cum: it would be the designation of a
place of love likely to be applied to the island of men
of our descendants.

2° Madanino has the following Hebrew etymology: 759
ddan delights, joy, rejoicing; preceded by the prefix nm, we

a myn madán, place of delights, 43-773 ninno of our descendants:
Martinique being "a place of delights," may well have been
also one of the Fortunate Islands, just like Haiti which was called
"Delights of life": these two facts together would confirm
that the Fortunate Isles of ancient traditions were the An-
tilles. Madanino (and not Matinino) would have been the real name of the
Martinique.

But, let us return to Haiti, to give it its true meaning-
fication which, as we will see, is not in contradiction with
its other name "island of women". Indeed, like the Taino,
the Hebrew x ai or hay is island; "nn hiti" is, in Hebrew, "the people



"Hethian": hayhili or athiti (haiti) is therefore the Hethian island or
Hittite country. It becomes evident that the Taino ¿ti or hiti, woman,
to its very origin in the Hittite woman and this is how
the same term Taino has become synonymous with the term Phoenician
hiti. The Hittites were among the Canaanites whom Joshua
was massacred; from which we can admit that their first
migration to Libya (Morocco) first, and which was followed by
their embarkation for the island of Haiti, began at the time of
Joshua; it would have been more than 3,300 years ago; while the
second migration, that of the Carthaginians to Haiti, on the date
approximately 2,700 years old. Moreover, the presence in Haiti of
the Canaanite race nicknamed Phoenician by the Greeks, will be
confirmed by other historical and philological evidence.

We have just given the origin and true meaning of
hiti, which is the Hittite woman; however, the woman, the wife,
has three other names in Taino: they are ita, inara
and chouron, Ita corresponds to the Hebrew am itab, secum cohabi-
tare fecit mulierem, makes a woman live with you (1): this
woman is indeed the ita wife. 2° She is also designated by
inara: from the Hebrew v. mn ¿ana he oppresses, we have the future nm ind,
will oppress; noun y]ra, socius mulieris, companion of the
woman; an equal term » ra means malus, bad, wicked.
These Hebrew or Phoenician terms are the expression of Taino
inara, the woman subjected to the man who will oppress her. 3° Finally,
the condition of women is even worse under the denomination-
mination of chouron; because the Heb. nm choron is the fire of the
anger; then, we have nm chored territa est, is terrified; pam
choram is constrained, compressed, doomed to misfortune.
various conditions of the woman or wife, in Taino, are therefore
defined by their equivalents in Hebrew or Phoenician terms.

We already know that Taino, whose meaning is bellus,

(1) We have said previously that often in the Haitian dialect the
last consonant of the Hebrew word was deleted, e.g., ¿ta = itab,

dux, dominus, nobilis, warrior, leader, lord, noble, is a
language imported and imposed by the first dominators of
Tile of Hayhiti (Haiti); but we will point out that all
warrior or dominator who comes to impose his law and his language
– is definitely an enemy. Now, in Taino, the enemy is anaki
(Oviedo): this term, which is also Canaanite, comes from Kichua
anak, giant, strong, rough man. In the Bible we mention the ana–
Kim descendants of an Anak: they were giants, men
formidable that Moses, through his spies, had made known
before the Hebrews entered, under the command
of Joshua, in the land of Canaan. These Anakim lived in the
country of Hebron before the invasion of the Hebrews. According to the Bible,
The Anakim were descendants of the Hittites who (Hiti)
were sons of Canaan. These and those were together
to the island of Haiti. Let us add that "terror" is expressed in Hebrew
by mn het, or (suff. c.), by “nn hifi. The Hittites were
so formidable people like the Anaki or Anakim.

The presence of Phoenicians in Haiti will be confirmed again
by the following: in Taino, people, men in general, including
are called Chivi (Petrus Martyr): now, in Hebrew "n chivi se
also reads Aivi: these are the Cheveans or Heveans. This people
Hivi or Chivi inhabited the mountains of Lebanon and Hermon;
and he probably migrated to Haiti around the same time
than that of the Hittites (Aiti) and the Anakim.

The facts we have just set out only confirm this
what PExoDE, ch. XXXIV, v. 11 says: God said to Moses: "I
I myself will drive out the Canaanites and the Hittites before you
and the Chevéens." Now, we found them in Haiti: it is not
not just a page for ancient American history;
but also an interesting page for the Hebrews.

The amount of Taino nouns, verbs and other terms, which `
we have analyzed and compared with the Phoenician, would be enough
by their importance, to confirm the Caribbean tradition and
demonstrate that the people who came from the East across the Ocean were





Phoenician property. We will now give proof
conclusive that Taino is at least a Phoenician dialect:
that its relationship with this one is evident, despite the alterations.
of language caused by the amalgamation of Phoenician with various
Caribbean dialects for three thousand years.

In philology, it is proven that the affinity of pronouns is a
certain clues of the kinship of languages. We extract.
from the glossary of Martius the only three personal pronouns and.
a relative pronoun which is found there under the heading Taino; they

are :

Latin, ego, me; taino, ni; Heb. 'xani; Arabic, nor.

Lat. tu, you; Taino, fe; Heb. fem. ne até; Arabic, enté.

Lat. is, illa, him, she; taino, Az, i; Heb. xa hz, th; Arabic, hi.

Pron. rel. lat. who, that; fr. Who; taino, iki; Heb. ^s ki.

Despite the alteration of the Taino due to its distant separation and
to the state of savagery of the inhabitants of Haiti at the time of his
discovery, affinity or kinship between the Taino pronouns and
those of the Semitic languages are perfectly visible.

Father Charlevoix reports that the islanders of Haiti had
a light and rather vague idea of the Divinity. Oviedo says that
in this island God was called Jovana: wouldn't one say that
Jovana is an altered form of Jehovah? However, we
we find in Phoenician the translation of Jovana: it is ìs Iov,
God, mn ana, propitious: "the propitious God." The Roman pagans
called God Jov, Jovis which is Jupiter. Ammon was Jov-ham,

- the sun god, the god of heat; in Hebrew +» Jo or Iov,

sm Jehov, Kim Jehoua or mim Jehova express God.

According to the oldest chroniclers of Haiti, its population
was idolatrous and superstitious. Like the peoples of antiquity
From the old continent, the Haitians had two orders of divinities:
the Sun and the Moon, who were the great gods, then the
subordinate deities, which we can place among the dei
minorum gentium of the Romans. Inside Tile exists
again the great sacred cave, temple of the Sun and the Moon:



It measures one hundred and fifty feet in length and has one hundred
fifty feet high; on its walls are sculpted the
subordinate deities: this is where the people brought their
offerings. In the cosmogonic history of the Haitians, it is said
that it was from the sacred cave that one day the Sun and
the Moon to light up the World. According to them, the Earth had
began to populate their island; because that's where there were
caves in which the first men were confined
after their creation. One day they escaped. But the Sun
irritated by their exit, he turned the guardians of these into stones
caves, and the men who came out of them were metamor-
phosés into trees, snakes, frogs and various others
animals. (As for women, they only came into the world
long after men. We will note that
The arrival in Haiti of Christopher Columbus, the existence of
caves and mining in stone; or, the
Caribbeans not being provided with iron tools, cannot
having carried out these works, which must be attributed to the Phoenicians
and to the Caras perhaps.

The demon appeared quite often to the islanders and made

oracles, by which the seduced people regulated their conduct blindly. The second-order deities consisted of turtles, toads, caimans, snakes and grass snakes, or in horrible human figures; they were made of stone, of chalk or clay; and these idols, as well as the demon, were referred to as zémi, chémi, zémes or chémès. These names seem to be of Phoenician source; because we find there the following terms: jay zéman, to carve or shape idols; so semel statue, idol, image; Mat zima, impure; jan shaman, idolatry; my zemár, song; “ay zemer, dance, leaps; finally, 72% shamats, was reprobated, rejected and thrown down. We see in this series of terms, which are linked to idolatry, to its worship and to the demon, a reprobate angel, rejected and cast down from heaven, a borrowing from the language of the Hebrews or the Phoenicians.



The main deity of the Haitians was chemin, the Sun, in the plural chémentum. The borrowing from Phoenician is obvious, since Jan Chamon is the sun god; in the plural we say Mayan chamonim, the idols of the Sun or the images that represent them- feel. We will note, in passing, that the plural Hebrew in im is, in the Phoenician dialect, in um (oum): ex. God, Heb. Eloa, plural Eloim, Phoenician Elioum (Sancho- niaton); the same is true of the plural in the vernacular of Haiti which is um (oum) and sometimes em. The Caribbean would have so adopted the plural of the Phoenicians: e.g. in the Caribbean, man eyeri, plural eyerium; woman inuya, plural inuyum; god ché- méin, the gods chemeinium; little child, ibani, plur. ¿baniem. The sun in Hebrew is waw shemesh, a term borrowed from Arabic; and the heat of the sun is xg chemoh: now, the Phoenicians and their descendants the Carthaginians, honored in Baal the sun god, jon bya Baal-chamon, as noted by inscriptions and figurative monuments. We can conclude from this that it was the Phoenicians who introduced the cult of the Sun in Haiti. The worship of the sun and the moon has obviously not not its origin among the Caribbean: we must see an importa- oriental tion; while the worship of idols made by them, except that of the serpent which could be attributed to Votan, which also came from the East, must have been born within the hordes – plunged into the darkness of savagery, no doubt after the annihilation of the Phoenicians. The islanders granted intelligence to idols that had the form of animals: they became zophé-chemin, which means contemplator of the sun: from the Heb. Ngs Aesophe, watcher, seer, contemplator, mad sheméi or pat shemain or pat shámaim of the heavens, of the firmament.

## CHAPTER IV.

In this chapter we give one hundred words of the Taino language, which was the Phoenician dialect of the island of Haiti; they serve to con- confirm our previous demonstrations and the nationality of its first inhabitants from the East, in accordance with traditions transmitted by the Caribbean islands.

Adversity, anguish: Taino, Ano-Kali: Heb. my dno to be afflicted, discouraged, poor; "sp káli, adj. of v. n5p=255 to be disdained, despised.

Amphora, hollow vase, trough, cistern: taino, shicati (hiss): Heb. npt shicat or (suff. c.) shicati, vessel used for drinking, trough, noun derived from the v. mp shácá, to give to drink, to present the amphore or the jug.

Antiquity, old wall, ruined building, ancient foundation: taino, bina-thoali: Heb. from v. my báná cedificavit, built, founda, we have mm3a binah, construction, building; 2° the letter n th from ¿hoali, in Hebrew, interchanges with Ù sh: hence byt shoál, which is hollowed out, degraded by time or decay: it is the derivative from the verb 5yÿ shoal, to be dug, pierced, degraded by time; to shoál adding the suffix, we have shoali=thoali: thus the Heb. or, phen. binah-shoali=taino bina-thoali.

Banished, exiled, deported: táino, galinago: Heb. yy gelin, emigration, exile, captivity; man ago, to be expelled, pushed towards...

Bitumen, pitch, tar: Taino, Balam-ani: Heb. n093



bálam, claudere, close, butcher, obturate; 38 ani, go, urna, amphora, navis, vase, urn, vessel. The Taino balamani is so the material which is used to plug or seal the crack of any vessel, to seal a ship and blind a waterway.

Good, honest, virtuous, upright, solid: taino, tobou, itobou; heb. x%w fob, good, virtuous, 120 tobou, nan ztobou, they are good, virtuous; infin. nium ¿ob to be virtuous; imp. one hitobou be good.

Mouth: taino, póta: Heb. mno pótah, aperuit se, apertus is, opens or is open, os aperuit, he opens his mouth. Mouth, in Hebrew is also mp pá or po or pi, from the v. rip pá or po to open, to breathe; the Hebrew speakers who pronounce it phá are wrong; because the Taino which is from old Phoenician, shows that the letter "Hebrew" is here P and not PH, pronunciation imitated from Greek.

Noise: taino, fakoulacani: Heb. wpm tako or pn takou noise, noun from the v. »pm édka, to knock, to cause noise, "33 lecani in (this) place.

Burning, the action of fire: taino, cuyo, coya: Heb. ra cuyoh, cuyáh, burn, noun derived from v. m3 couah to be burned by the fire. |

Cabin, hut, shelter: taino, aute, removed; Heb. nuy ote, roof, covered, surrounded, as well as very much surrounding, covering, part. near the v. muy ofé, to cover, to surround.

To sing, to celebrate: taino, alallaka: Heb. 557 álal to celebrate,

to make a sound or song clear; – clear and high voice; mps
lakah percepit, cepit auribus, which the ear perceives; hence mpd
lékah, art (poetic or musical).

Caterpillars; Taino, mourourou: Heb. xhg moróroh, that which
is poisonous.

Owl: Taino, Mouroukouli: Hebrew xa móroh, pavor,
fear, or ria móroh mceror, sadness; Sip kol, c. enough. “ip koli,
voice, cry. The Taino finds in Hebrew the definition of
owl, whose nocturnal and mournful voice causes a sensation
of fear and sadness.

eeo as

Sky: taino, capo: Heb. 53 cap (c. suff.) capo, incurvatum,
cavum est, that which is curved, concave, it is the derivative of v. mp2
cape be curved: this one has as neighbor ni3 gábó, high, raised,
majestic. The sky, in Taino, is therefore designated by a meta-
phore; in Hebrew, it is thus for peat chámaim the heavens,
noun derived from the rad. v. maw chama to be high, elevated: the sky there
is also designated by 3% rakia which means expanse.

Cicada: taino, kerá-kerá: Heb. xp kerá scream; ma keraz, id.

Chest, basket: taino, arca, arga: Heb. tx argaz=arga
by deleting the last consonant.

Wedge (tool): taino, nacou, nagou: Heb. 5155 nâgou, percussion-
sus, hit, leaves. from v. 932 nága percussit, including the infinite. (suff.)
is 3933 nágo, to hit, to force, to use force.

Corner, interior angle: Taino, Litoulá: Heb. from the v. ws lout
to hide, we have the passive part. ub litouz being hidden; xb lá, nihil,
nothing. The interior angle, the corner that serves to hide: that's what
which expresses litou; while the second syllable lé, is an ex-
just pressure, since the hidden or disappeared thing is equal to
nothing. |
Anger, ardor, passion: taino, čan; Heb. my. iana,
to violently egit, to act violently, with anger; fut. p ian s'em-
will carry.

Crown: Taino, Bouemèn: Hebrew ma boum, summum rel,
the top of an object, the elevated thing; jn hen, pulcher, pretiosus,
precious, beautiful, lovely, precious, precious.

Toad: taino, houa (onomatopoeia): it is the natural cry of the
toad; Heb. mym hówa or min hóá, houá, calamity, things
or pernicious diseases: now, the Haitians had the toad
among their gods and they honored him for fear of the
calamities and to ward off the evils with which they were threatened.

Inside, interior: Taino, Irecou, Heb. ym irec, interior space
laughing, penetrable place.

Delights: taino, kesk, kisk, kiski: Heb. pwn khesk, pún
khiski, delicious, delights.

God: taino: Jovana, Tupan: 1° n Jov God, myn áná pro-
room; 2nd Heb. mpy topah expandit se, extendit se, extends, se
develops, is vast in space: it is infinity: it is the Divi-
unity for which Father Charlevoix says that the islanders of Haiti
had a rather vague and light idea.

Home, house: Taino, manoua; Hebrew ma mánoa or
nn menuah, home, place of rest.

Dread, terror, fear: Taino, Hîticali: Heb. nn hiti, terror,
pavor, fear; 2° of the radical verb x53 cálá, we have b> keli and “b>
câli, weapon, yoke, any instrument of punishment; and our
kelih, carcer, prison (that which inspires fear).

Place or high place: Taino, Goara: Heb. mya godh, tol
se, elatus est, rises, is high; nen rah visible, from v. 783
raah visus est.

Child, son, offspring: Taino el, ele, ili: Heb. “p^ eled,
“>: ilid, natus, puer, filius: we can still see the deletion here
of the final consonant.

Enemy: taino, anaki (Oviedo): Heb. poy anak, c. enough. pay
anaki, plur. mpag anakim; they were Canaanites feared-
tables by their strength and their high stature; anak, in language
kichua (which is primitive) means giant, robust and rough.
The name Anaki transported to Haiti is remarkable.

Wife, uxor: taino, ¿ta; Heb. verb arm itab, secum coha-
bitare fecit mulierem; the wife ¿ta is well designated by v.
Heb. Itab.

Husband, husband: taino, ráiti or râhiti: Heb. ya raa, amicus,
socius, companion, associate; and Taino iti or hiti, woman: râitt
or better råhiti is the partner or husband of the Hittite woman.

To be, to exist: Taino, éi: Heb. =m éi, living, alive, from v. mn
aid; hence m iei, vivat, may he live.

Pregnant or fertile woman: Taino, Hiani: Hebrew non-Aid,
vitam dedit, mulier semen viri vivificare, ubi concipit de eo
(Gen. XIX, 32, 34); pr hin c. enough. "yn hini, pulchritudo,
beauty. Taino hiáni is a contraction of hiôhini.



Girl (Young), puella: Taino, Rahen, Hebrew orm rahem; sometimes
m and n, at the end of a word, have the same value: ex. ım> câtan
= bn cátam to hide, to cover; juw satan = ne satam, adver-
saire, enemy; 313 bdan=nn3 báam, to close, to close; aÙ she-
hand = omy shâmáim the heavens.

Eldest son: Taino, Rabou: Heb. 55 rab, maior natu, summus, princeps, the eldest, the head of the family; hence nyn ráboh, potens factus is; hence the noun 197 rebou or rabou, authority.

Madness: taino, tanimali: Heb. 7 ian, was. from v. mmm iana, to be violent, anger; and 55 imal fut. from v. 5yn máal, to act with malice or perfidy. |

Moaning: Taino, Anokaáli: Heb. from the v. px ánok, to moan, we have npg anoká moaning; 2° of v. món hálá, to be suffering, we have “en hâli morbus, sick.

Fat, oil: Taino, kálaba: Heb. from abn khálab, to be fat, we have main khálebá, fat, greasy, oily.

Frog: taino houátibi: this name is broken down: 1° into houá, hod (onomatopoeia) which is the cry of the frog; 2° of the. v. Heb. 25m (ob be good, we have hiph. sw" Aitib beneficia contu- bed, brings benefits; we have the subst. 510 toub bonum, opti- mum, plural bona optima, opes, goods, riches, hence “210 toubi and “an tibi, health, happiness. Considering that the frog was one of the divinities of the Haitians, she was, according to etymology above, Opposite the toad, which represented calamities and diseases. The Houdtibi frog was therefore a deity beneficial.

Warrior, soldier: Taino, maker, maguer: Heb. 19a maguer, that said, he kills, hence the noun mm mekérah, weapon, sword of the warrior.

Watcher, observer, contemplator: Taino, Zophé: Heb. nat tsophé, or zophé, from which, taino, Zophé-path, contemplator of the sun god; which corresponds to the Hebrew yat-npiz tsophe- shemáin or pat shamáim, contemplator of the heavens or of the firmament.



Dwelling, place of habitual residence: taino, hueitobou: Hebrew “x heuë dwelling; 12% tobou is good, pleasant, of a beautiful appearance.

Hethean: Taino, Iti or Hiti, name of the primitive people of Haiti: Heb. “nm Aiti, Hittite. The Hittites were among the Canaanites whom Joshua had massacred. |

Hivean or Chevean: Taino, Chivi: Heb. “n chivi or hivi, Hivite or Chevean people, who were Canaanites and inhabited the Lebanon: According to Petrus Martyr d'Anghiera, the people of Haiti were called Chivi; he had to emigrate to Haiti following the Hittites.

Island: Taino, Oubao, term of the common language; but whose definition is more precise than Taino and Hebrew ai, hai, hay whose meaning is also “island”; in fact, oubao corresponds in Heb. say obád, colens, servus, colonus, worker, colonist, as well as "27 oubad (for oubao), servitus gravis, work serious: these nouns are derived from the v. say obad laborem

imposed, imposed the work. In Old Germanic there is the verb uoban to cultivate, and the noun uoberi, cultivator, settler. The noun taino of oubao for island, therefore expresses a place of work and colonization: it cannot be attributed to the Caribbean, but to the Phoenicians.

Musical instrument: taino, habalo, habao, flute sans doubt; for, heb. 535 Adbdl to blow and the subst. the breath; sban häbelou, they blow.

Day, solar clarity: taino, iuéiouli, obviously cor- term broken from the Heb. mam ¿éoumi or “man téomi = Dn iéom or tóm, day. |
Twin: Taino, Maltao: Heb. ma mat, vir, man; DNA táom, duplex, which is double, geminus est, which is twin. In. Taino, deletion of the last Hebrew consonant, according to the custom: |

Sweet juice, sweet juice: taino, miti, Latin mitis: Heb. pinn métik and pma mitik, soft, suave, adj. from the v. pny mátak, to be sweet; npma mitéka, sweetness, softness. The Taino miti still has rejected the last consonant of the mitik.

oe MM

= O ee

Juice or fermented juice: taino, third: Heb. tym thirish and mn thirosh, must, juice which ferments and intoxicates, grape juice: the last consonant of thirash is still deleted in Taino thira. |

There, it's there, it's here: taino, oni: Heb. jm on, Lat. ecce, hic, here, there, here.

Limit, stone marker: taino, ébenz: Heb. jax ébén, c. suff. “sax ébeni, stone; other etym. p3 bein, 13 béini, pan ébein, aman ébeini, interval between, intermediate space.

Bed for sleeping and snoring: Taino, Nehera: Heb. m3 naher, snorer, fem. mm nahérah, snorer: nahérah can be similar to the daybed that we call a dormeuse.

Him, she: taino, 2, hi: Heb. fem. xn Az, th, Arabic ht.

Moon: taino, nona for lona: Heb. 7> lon, she stays or passes the night, from the v. b loun to stay or spend the night. The moon was therefore designated by a metaphor, since the Hebrews called my) zaréah.

Right hand: taino, hiá-ôn: Heb. 1° man hid, valere, vigere jussit, vivificare, order, be robust and active, show vigor, action; 2° jm ôn, in an easy, skillful, lively way, convenient: ón is therefore the complement of hid, that is to say faculties that apply to strength, action, and nobility with the right hand.

Left hand: Taino, Nouba-ana: 1° Heb. 929 Noba foetere and putrescere fecit, and the adj. neighbor ba: nobál, stultus, improbus, abjectus, impius, that is to say incapable, clumsy, gauche, vile, abject and bad: this is the definition of the left hand that the Orientals call it impure, in opposition to the right hand, which is the noble one, the right one who handles weapons and carries food to the mouth; while the left hand is servile and is intended for vile, unclean and profane things. 2° Heb. may áná humble, submissive, miserable, having as neighbor the adjective an filthy, profane hánap.

House: (see home and dwelling).



Hammer: Taino, boutou: Heb. (b interchanges with p) from the v. imp potosh, malleo percuttere, strike with the hammer, we have imper. plural. please kiss, knock; we have part. passive too potoush being struck or striking. It is visible that the Taino boutou is a noun derived and altered from the above verb.

Club and any weapon that is both blunt and piercing: taino, macana, machana: kichua, makana, club: Heb. No macâ, blow, injury; x) nd, particle which, placed after in a word, indicates resolution, challenge, threat, as "be careful!" x3 ná also indicates the thought of a future act and still serves as an imperative phrase.

Hovel, ruined house: Taino, building: Heb. "na bátéi, plur. pina batim, hence nna bataáh, devastation, ruin.

Despised: taino, dnokali: Heb. n% áno, afflictus est, est distressed; 2° 5p kali, derived from v. nop káláh, vilis factus est, est debased; hence 5p kal, “>p kalài, plur msp kalim, slaves, people vile and despised.

Me: Taino, ni; Arabic, ni; Heb. "x ani.

Dwarf: Taino, Chanimeti: Heb. ym chèn, c. enough. “sm chani, pity: it is the derivative of the v. m chânam, misertus est, miseri-cordia affectus est, is worthy of pity; 2° taino, meti: Heb. "my mâtài or “a méti”, length, size, term corroborated by the Hebrew variant 'ta mad, c. suff. "va midi, length, size.

Nation, society, association: taino, kiba, kibati, kibiti, khé-beti, ghebeti: Heb. from v. san khibar, consociare, consociatus esse, to associate, to be associated, we have the noun nan khéber, society, association of people. We have better, by the permuta-tion of the n khet in 3 ghimel: from which 123 ghéber, vir, man; but its feminine is maga ghébert, lat. domina, superior woman or dominating; c. suff. “maa ghiberti. But as a result of the af-weakening of the language, removing the letter 7, we have Taino, ghébéti, ghibéti, or kibiti: what is the nation, society, the association, since every nation is composed of individuals. both sexes.

AAA 2 ee Ce Re ntm

Sailing ships: Taino, canapire: Heb. py cánáp or “py
canapire, wing, winged, 5" irou, dwelling, house: canapire would be
an altered term of canapirou, winged house, which is the image
of the sailing ship. There is still the Hebrew mm 953 canapi roua,
ala venti, the wing of the wind (poetic).

Nephew: taino, bitam, altered term from the Hebrew pms beit-
am, of the house or of the maternal family; it can also
derived from 387m3 beit-ab, from the paternal house. Hebrew
beit does not only mean house; but it applies to the
family, to the lineage of the same house, to ascending parents
and descendants, particularly nephews on the maternal side
or paternal.

Black, blackened: taino, koma: Heb. from v. rad. pine khoum,
nigrum esse, to be black, we have bin khom, black, blackened, fem. main
black khoma and pan khomam is black or blackened.

No, nor, nothing: taino: máina, maiana: heb. ıev mdeén,
- nolens, renuens, who refuses, who says no, nothing; in kichua, mana,
No, nothing.

Food, foods (bread, cake, etc.): taino, marou; this
term has an obvious correlation with the Hebrew xa máro, cibo
repletus, pinguis, plump, full, full of food; v. x12 or
m2 baro, comedit, ate; the terms maro and baro have a
same origin; because m and b are two labials which merge.

Cloud: Taino, Alirou: Heb. 5%, c. suff. y ali, above,
above, from above; and subst. min roh, watering (from above).

Night: taino, chachou: Heb. “im chachor, black, dark;
other etym. Heb. yin chaschoc, plural pst chaschoukim, the
darkness: we also say, taino, couco: Heb. 255 cocob, star;
one could designate the night by the rising of a star; because between
In the tropics, there is no twilight and night falls as soon as
that the sun has disappeared (see evening).

Where? Taino, atah? Heb. Rx aieh?

Yes, yes, certainly: taino, aca: Heb. x ac; taino, ah,
ahi: Arabic, hei.

= 100:

Yes, okay: han, hanhan: Heb. jn han, okay, well-
vigilance, courtesy, derived from the v. jm hánan, to bow,
approve.

Yes: Taino, hinalekia; composed of the kichua hina, yes, and
Hebrew nopi- le-ikeah: 5 prep. prefix. a, ab, propter, par,
because of, and mp ikeah, obedience, condescension: yes by
obedience.

Paradise: taino, coyaba, goyaba (contracted from goya-aba):
Heb. x53 gota, valley, plain, country: max ¿bah fruit, flower, ver-
hard, from v. rad. sax ábab, fructus protulit, flores produxit.
Other etym. x. gota, valley country max dbah desired, full of at>
traits: hence ame aab, love, fem. mans aabáh, plural. In
adbim, loves, delights. All this is the image of the Para-
earthly saying.

Parasol: taino, bamacál:: Heb. maa bámáh, arch, vault; of
v. rad. mbs cálá, paravit, confectus est, ornatus est, we have the
adj. constructed ">> keli or "52 cali, confectus, perfectus, ornatus.
crafted, shaped and decorated.

Part, determined portion: taino, nára: Heb. may nárah
=m árah, designated, defined, limited.

Stone, stony: taino, tébou, thibou, shiba, siba, sibao:
Heb. in tébour, “an thabor, van thébar = “20 shabar; rock
precious, int shebo; fragment of stone, nat shiba; which is
abundant, 93W seba. The main mountain of Haiti, renowned
for its mineral wealth and the abundance of its gold, is called
Sibao.

Pigúre: taino, tahikini: a mann thahtkt ni=" mond shahi-
kini; because n th = sh by permutation: hence etym. # sha who;
my Aiki or man iké pierced, pricked, preterite of v. my naka,
to pierce, to sting; "3 nor pain, complaint: tahikini is therefore "sting
painful”.

Crying, sobbing, moaning: Taino, Nacou-ira: Heb.
rip nákoh, plural mpx naakoth, moans, weeping, san-
glots; “it expresses the various emotions of the soul, which are
fear, anguish, tears of sadness and rage.



Qui (pron. relat.): taino, ¿ki: Heb. =» ki.

Look, eye, sight, vision: taino, hizi, hatzi: Heb. from v. myn
hazá, to see, saw, we have the derivatives 'ty kazo, “im hazi, “nm hézi,
sm hizi, look, eye, sight, vision.

Rename: taino, icâli: Heb. 5357 eicâl, preevaluit, superavit,
prevailed, surpassed: bam eical=55s ¿acol, potens factus est,
became powerful, great and famous.

Rich, opulent: Taino, Douchi: Heb. jt doschen, dives,
opulent, rich, opulent.

Bag: taino, chapou, heb. mem chápoh, velat, proteget, he
hides, covers, surrounds and protects; has the homophone v. man
chabóh, abscondet, occultat, it hides, it covers.

Sacrifice: taino, anakri: v. man hand and my and signi-
submit to... "D Ari hostile and cruel act. 2nd etym.
v. MN ánáh was committed, was realized, p kri the cruel act; 3° etym.

my áná h, makes moan, does violence, nu crith, Polito ni crith
is a derivative of mp cara, to kill, to slice. These various for-
Etymological mules express sacrifice well.

Salary, wages: Taino, Abemali, contracted term from Hebrew
ban hábal to give or receive wages; xbw málé, c. suff.
WA máli, plene, completely, or plenus, complete.

Hello, good morning: taino, mátecabá, mabouicá: 1° matecabé,
derived from the Hebrew nu matá, inclination and 23 cábad, hono-
rer, to do honor; 2° mábouica, from the Hebrew Xan mábo, entry,
arrival; mp ú-¿kad, with humility, with veneration; ¿kaá
is derived from v. mp. 2akd, veneratus esse, to be venerated.

Salutation or the action of greeting: taino, amábóuicarón::
Heb. art. na, la, 839 mábo, arrival nmp u-tkad with sou-
mission, regards; “37 ronéi, cause of joys, of contentment-
ment: ronéi is the plural of fA rôn, joy (suff. c.) rôni.

Snake, viper: Taino, bobo, bod: Heb. ny» poh, snake,
noun derived from v. ny9 pooh or poáh, sibilavit snakes. We see
that the Taino Bobo is doubled bo, In Hebrew the labial letters
p and b are interchangeable: this is why pohpoh=bohboh, hence bobo;



likewise also poúh=boáh, from which bod. The Caribbeans said
also boia; but this term is an alteration of bod, as
this one is from poâh. We will observe that in Hebrew one
also says YN époh for nya poh, snake, viper; because in
this language, by apheresis, is suppressed at will, like
in “nm ad=" éad, unus: mnp proa=nMEn éproa, proles;

jon ¿hecan=i2n8 éthecan, donum. The repetition of bo which is
bobo, recalls the double SS sign, symbolizing Votan, which is
twice serpent, under the names of jmp photan and prat schi-
phim, homophones of Votan and Chivim, which mean snakes.

Evening and night: Taino, Ariabou: Hebrew 233 drab, 2959 ereb,
vesper, evening; 127 arebou, niany ardboth, vesperi, evenings.
Between the tropics, approaching the equator, in the evening
and the night merge, since there is no twilight:
hence the double meaning of ariabou. We will point out
that the Hebrew ereb is the origin of the mythological name Erebus,
son of chaos and night and that it also designates the bottom of
hell itself: it is indeed night.

Sun, divinity or solar god of the Haitians: Taino Chemin,
plural. Chemenium: Heb. jan chamon, plural. men chamonim;
Chamón is the sun god and Chamonim the images of the sun.

Sun: taino, kazic, kashi: Heb. myn khaziz, fulmen, ful-
gur, fire, flame, lightning, ray of fire, bright light. Other
etym. neighboring mzp katsé or kazé, Upper World, what is
universal, beach of the sky. We still have nýp kasheth, arcus and
Sagittarius: this is the arc of the Zodiac that the sun travels through
its annual race and of which Sagittarius is one of the twelve

signs: its arrows are an allegory to the rays of the Sun.

Setting sun or decline of the Sun, occasus solis: taino, soraya (Sanskrit, surya): Heb. o sor, occasus, recessus, participate. from v. o sour, recedere, decline, tighten, retreat, decline, sink; “10 sorer, recedere fecit viam; mo sorath, recesses, withdraws. Summer, cestus solis, is 25% shoráb. Ancient authors always say the summer sunset or



winter sun, which is the main objective, the direction to consult; because the ancient navigators did not have the compass sole; they did not observe the sunrise, but the point of the horizon where it was setting.

Table: taino, abá–: Heb. ıax ábán, slab, flat stone or plane; the primitive table must have been a flat stone.

Spot, tumor: taino, ¿ilou: Heb. naked talouh, maculosus, stained, which has a stain, a tumor; part. of v. x>u ¿álo, from which plaster, moyn taloh.

You: taino, te, heb. fem. nx até; Arabic, enté.

One, only one: taino, aid: Heb. fem. sty adá, one.

Worm: taino, liché; Heb. mo lichec, lambit, he licks: "p3–9r> lichec–áphâr, he licks the dust or the earth. In Taino, worm is also called cousi, coushi: Heb. Ùa goush, sordes pulvelaugh, impure, spurcus.

Village: Taino, Hábakani: Heb. pan kâbak, is surrounded, interlaced: kan ıp c. suff. sp kani, dwelling, place of domicile. Hábak has the meaning of verbs 729 sâbak, miscuit vel implicuit ramos, and 339 sábab, cinxit, circumivit. The Taino Habakani is therefore a village surrounded by palisades, branches or of some other obstacle.

Thief: Taino, Manami: Heb. 939 mana, to hold back, to retract dear, remove; at mi=m min and indicates some part of a thing: e.g. jaya sába–min, satiatus est rei, he is satisfied with it– If we assumed that the thief had used force or effraction, mi could be the abbreviation of pra mits, violence; because, as we said in the Foreword, in the Taino, when the final consonant is hard, it is always deleted.

The hundred terms of the Taino language that we have just put in relation to the Hebrew which corresponds to them, have with this one an identity that is not contestable. The language of women of Haiti is therefore a Phoenician dialect and this dialect deshows perfectly that this island was, in antiquity, the most remote, populated by the Phoenicians and later by the Cartha–

“Ginians; that they arrived there as exiles and colonists; that they
were the owners for a long time, until being affai-
blessed by their constant expeditions to the American continent-
Cain, they were surprised and massacred by an army of Caribs,
as the tradition of these said. We stick to it
upon publication, in alphabetical order of translation of
one hundred French words above; although we have translated some.
more; but we had to put a limit to the work if
tedious etymologies; and it is enough for us to say that the
one hundred Taino words reproduced here, form almost a quarter of the
Caribbean dialect of Haiti, since the vocabulary of Ray-
Breton world, which is the most extensive, contains little beyond
of four hundred words. His catechism, which we have not ana-
lysed, probably contains more. We will note-
quer, that the name Taino, being the designation of a language
noble and sacred, it should not be given indiscriminately to
all the dialects of Haiti; that being for a quarter in the
Haitian language, this proportion is notable; that this quarter
words come from the language of the Hittite and Che- women
Vean, and that until now in all the publications which con-
contain more or less words from the ancient language of
Greater Antilles, there was complete confusion between the
Phoenician and the Caribbean of the islanders: while the Taino
of Haiti should only designate the language of the conquerors
Phoenicians or Carthaginians, which their women have transmitted to us
and their descendants.

Anyway, our etymologies added to our introduction-
historical tion, to our dissertation and to the demonstrations
contained in our previous chapters, contribute to the whole-
numerous facts, which establish the importance of our
discovery and which justify the title of our writing “The Phéni-
citizens to the island of Haiti and the American continent. » May
our example serves studious people who want to walk
in the path of research that we are tracing for them, by taking
starting point is tradition.



Although the facts speak for themselves; the clarity of our
historical quotes are enough to convince the most
rebels 4 all reasoning, we do not intend to
to combat the opinion they will have about our American studies
and, leaving them free in their judgment, we will say to them,
as Sylla to Lamprias, "Take from this story such an idea that it
you will like it.

tado Google

APPENDIX A.

We know nothing of prehistoric times; but the
first peoples had a civilization that degenerated rapidly-

ment for causes unknown to us; however, we

we see traces of it in fabulous traditions, which consta-
try the happy existence of the golden age in the time of Saturn;
for it was he who taught agriculture to men and came
reign in Italy, which was called Saturnia Tellus. But re-

let us know from these traditions that Saturn attached himself |

to Phylira, who was said to be the daughter of Ocean. Tyrrhenus, who
gave his name to a region of Italy, was the son of Athys who
also attached himself to the nymph Sangaris, another daughter of the Ocean,
as were all the nymphs, daughters of the Ocean and of
Tethys; they were also called Nereids, because Nereus,
sea god, was son of the Ocean. This sort of genealogy of
gods and goddesses of the Ocean, allegorically indicates that
the Tyrrhenians had an Atlantic origin; that they lasted
having crossed and explored the Ocean and that, in all probability-
bility, they had establishments in America, if however
they were not originally from there. In this regard, would we have
The proof in the statement of the learned Brasseur de Bour-
town, which would have noted at least half of the words of the Dic-

Latin Christmas language, in the Mexican-American language group
Guatemalan? (p. 11, Four Letters on Mexico). I don't



I am not able to control this fact; but I record it here;
because if it were true, one of two things: either the Tyrrhenians
brought the Latin language from America, or, on the contrary,
It was the Tyrrhenians who introduced the Latin language there.
In this case, they must have had establishments in the
New World; but they were probably wiped out there by
following the blockade of the Strait of Gibraltar, what did the
Carthaginians for three hundred years and by the fusion of their
race with those of the indigenous peoples.

APPENDIX B.

For the clarity of the facts that touch on the so obscure history
of antiquity, we will give some preliminary indications-
minaries. The Phoenicians, from the earliest times,
sailed all the seas and, before the Trojan War,
The Greeks had their first ship for the expedition of
Argonauts; then the Egyptian fleet of Sesostris was seen entering
in the Ocean; from that time until the time of Alexander, it

It is admissible that the Greeks, very enterprising moreover,
were able to cross the Atlantic and succeed in establishing themselves
in America.

Among the six Hercules named by Cicero and the forty
three that Varro designates, let us remember the Greek Hercules, the Hercules
Phoenician and Hercules, author of the Phrygian Letters. The Her-
It was the Greek who established the games in 776 BC.
Olympians who were renewed every four years: hence the
way of counting the years by Olympiads. The phe- Hercules
Nician is undoubtedly the one who participated with Queen Dido in
the founding of Carthage 884 years before the Christian era. But



It was around this time that Hercules, author of the
Phrygian Letters. This scholar is said to have lived in the empire of
Greeks, in Asia Minor, and whose domination over the countries of
Trojans and Phrygians, was already ancient. In fact, this
Hercules was a Greek subject; he crossed the ocean to visit
the Maropas (Meropians) among whom there were Greeks, the
without doubt, where are today, opposite Libya (Africa),
Brazilian possessions. The Maropas still form
today a nation cornered in the eastern Andes of Bo-
livie, and it is reported by the great naturalist and explorer
Alcide d'Orbigny, in his work "The American Man."
Hercules also went to the north of America called "the Continent
Cronian, » in the Saturnian sea, where nations dwelt
Greeks; and, in this expedition, he had as companions
scholars, moralists and legalists. It is Theopompus,
Greek orator, historian and poet, born in Chios in the year 358 BC
BC, which takes us to the Meropians (Ælianus, hist.
lib. 3); while it is the Roman general Sylla (Plutarch,
treatise on the lunar orb), which tells Lamprias what he learned
in Carthage from a learned foreign traveler, about the Greeks
who inhabited the Cronian Continent, as far as the
less nominally, the sovereignty of Merope.

Phrygia had a dynasty of ten kings, under the names of
Gordius and Midas. Silenus, confidant of Midas II, son of
Gordius IV, and who should not be confused with Silenus, the
nourisher of Bacchus, nor with other Genii familiar with the
same name: Silenus, we say, according to Theopompus, teaches
to Midas, king of Phrygia, that beyond and far from the three continents
from Asia, Europe and Libya, there is a true and unique
continent of immense extent; he says that the inhabitants of
this continent are called Maropas (1), Silenus, speaking of this
fourth continent, said to be ruled by Merope, daughter

(1) Æliani varie historiso, lib. III, edition by Firmin Didot.



of Atlas IT, king of Libya." It results from the rapprochement of these

various characters, that Atlas II was a contemporary of Gor-
Dius IV, around 900 BC, and that his daughter Merope
(Maropa) was a contemporary of Midas IT, around 850 BC.
the Christian era: it is therefore in this second era that Hercules,
the scholar, went to America, about thirty-four years old
after the founding of Carthage.

Avoiding the obscure or fabulous times of Atlas I and Mi-
das I (2), our research did not provide historical dates.
older than those of the characters we have
designated, and we determined these dates, by comparing.
carefully the chronologies of several bibliophiles and historians,
who are far from agreeing with each other. For ancient history
of America, which is still to be done, the dates that we
give will be useful; because we believe them to be quite precise.
Greeks established on the Cronian Continent, must have made their
migration about a thousand years before the Christian era. In lhon-
Saturn's leader, they had created pilgrimages to the island
of Ogygia, one of the Hebrides whose ancient name is Hemuda
or better still Hamud, derived from the primitive language, of
Kichua word hamuc which means "the time to come, the future;"
Saturn is, in fact, the personification of Time; but, according to
the kichua, of the time to come, which distinguishes him from Janus who,
having two faces, looked to the past and the future.

The etymology of Maropa is also found in the language
Kichua, which was spoken throughout the Amazon Valley, before
that the Kichuas and the Meropians or Maropas were driven back
by the Guaranis of Brazil towards the foothills of the Andes of
South America. In Kichua, maro is "earth."
genitive is marop or maropa of the earth; Maropa, it is the iden- .
tification of the Greek gheghenés, born of the earth, born in the country. The.

(2) Midas, having had several Gordius and Otreus as successors, before Mi-
das IT, would have lived at a time close to the flood of Deucalion.



Greeks, among the Southern Meropians, could also have been mixed with the
Kichuas: that is because, in fact, the Kichua language contains a thousand
of Greek words that we have found there, and they are there in the
proportion of one fifteenth of this language. According to all appar-
rence, the Maropa nation, established today near the Andes
Bolivian, is a remnant of the nation over which reigned Mé-
rope. The geographical location of this people is fixed on the
map, in the book "The American Man," by the scholar
naturalist and explorer Alcide d'Orbigny. But here we pre-
feel another very singular fact: that the Greeks, who
were among the Meropians, had to be also driven back
with these towards the Andes; because the region of the Maropas is
bathed by the river Apolo (Apollo), and there is a pro-
Vince Apolo-bamba; there is also the town of Atén
(Athens): we write these names according to the Spanish spelling-
Nearby is the Itonama tribe, which recalls Iton, son
of Deucalion and inventor of the art of working and shaping
metals; near the Apolo River and neighboring Itonama, is

the Tacana tribe, a Kichua term meaning hammer and all
blacksmith tools: which confirms that Itonama is a sou-
come from Tton who worked metals. We still report there
the Istama tribe which recalls the Isiaques, priests of Isis and the
Isian festivals. From all these various facts, we see a
memory of the Greeks among the savage peoples of this
region, at the foot of the Andes and in the same territorial circle-
torial. All this is very significant and deserves research.
similar to those we made to confirm the
presence of Phoenicians in Haiti in ancient times.
Let us now turn to Sylla's narration. As it is
very long, we will only give the essential passages
our demonstration. Sylla speaks as follows 4 Lamprias:
"I will tell you with Homer: far from us, in the sea, is
the island of Ogygia, distant from Great Britain, towards the West,
five days of sailing. There are still three other islands



located precisely towards the Summer Sunset of the Sun, also
distant from each other." Now, casting one's eyes upon the
map, if we go to the NW of the British Isles, to the Cou-
summer song of the Sun, we meet the Hebrides called
formerly Hemudes and also more recently Hebudes (by
corruption). The island of Ogygia is the main one in this group towards
the west; starting from there in a NW direction, we meet
successively the Shetland Islands, Foeroe and Iceland, which are,
as Sylla says, at equal distance from each other. It is
beyond these islands that is the Saturnian Sea. The inhabitants of
These islands say that the great mainland (America), which en-
around the Ocean, is about five miles from the island of Ogygia
a thousand stades and a little less from the other islands. Sylla, give
Here are some details on the difficulty of navigating the
Saturnian sea, due to currents, mud, banks-
thrust quails and the landfalls that form there. It is
easy, by this description, to recognize the surroundings of the
gulf into which the St. Lawrence River flows. Mr. Brasseur
de Bourbourg, believes he sees an allusion to Hudson Bay;
but how can we suppose that navigation is possible in this sea?
of ice? Sylla continues by saying that "the coasts of this Earth-
farms are inhabited by Greeks, who extend along the
gulf, which is no less large than the Palus Meotids (sea
of Azof); they call themselves inhabitants of the mainland and they
look like islanders."

"The companions of Hercules," says Sulla, "who were with him
in this region, they mingled with the people of Saturn and there
remained, while their language was devastated and they restored
Greek customs almost stifled under the laws and by the
customs of the barbarians." Sylla continuing, says again, that
"Every thirty years, in honor of Saturn, these inhabitants go
to approach opposite islands inhabited by Greek nations
and where they see, for a month, the sun barely set
for one hour a day." From this narration, we see that

the Greeks of the Cronian Continent or of the mainland bordering it
the Saturnian Sea, made expeditions to the Arctic Circle,
has islands and probably Greenland, which were inhabited by others
Greek populations. Here are therefore written traditions,
valuable data for the ancient history of America and
which can help with research that scientists and
philologists on the emigrations and settlements of the Greeks
in America, by proceeding as we have just done for
the Phoenicians in Haiti: that is, by ensuring traditions
of the natives of Canada and examining their various and ancient
dialects of the far north.

To facilitate research in literary fragments
of Theopompus, it is good to consult in the Edition of Firmin
Didot, book III, Variæ historiæ Æliani, p. 329, where the text
Latin is found opposite the Greek text. Silenus, by pointing out to
Midas the existence of several cities on the great continent
American, indicates two very large cities: one named
Bellicosa, the warlike or warrior; the other, Pia whose
various meanings are pious, liberal, good,
beneficent, the peaceful one; this one is so named because
its population lives in the abundance of the earth's riches and
in happy peace. As for the inhabitants of Bellicosa,
They are all warriors and from a young age they handle weapons.
This country has a lot of gold and silver, and in their country gold is
like iron in our country. Silenus says that from our islands (Europe,
Asia and Africa) a thousand myriads of men were able to reach
among the Hyperboreans, across the Ocean, and that these were
very happy to see each other among us. In another frag–
Theopompus, speaking of the Maropas, says that they have
many large cities; but that at the most distant point
of their country, there is a place called Anoston (in Greek) and (in
Irremeabilem (Latin): that is, lost place, from which one cannot
return; that he is surrounded neither by darkness nor by light, and that
the atmosphere there is thick and dark red: isn't it the



Shadow country that the Chichi– had originally inhabited
Mecs and which they left to go to Mexico by
the land route? Around this place also called Theopompus,
There are two rivers: one is called the river of Pleasure and
the other river of Sadness; and near them there are trees
platani (plane trees or maples) of great height; but the
fruits that are picked near the River of Sadness, are not
not edible. Theopompus says that in Chios the inhabitants believe
to these stories and that he regards them as fables.
(Æliani variæ historiæ, p. 330). However, we will note
that if the Greeks of the island of Chios had these traditions,
they would confirm the narration of Sylla, who teaches that the
Greeks had lived among the Hyperboreans of America.

Our book, based on the traditions, which are justified there-
trusted, we say that any tradition, even unreasonable,
contains a truth, and that if the truth were at the bottom of a well,
you have to look for it there.

APPENDIX C.

By reading the reports of the sessions of the Academy of
Inscriptions and Belles-Lettres, where the names of
Messrs. Michel Bréal, Ernest Renan, Gaston Paris and Jules
Oppert, one is amazed at the lightness and inaccuracy,
sometimes bordering on ignorance, with which some read
to their colleagues at the Institute of Communications relating
to inscriptions translated by them in the most fanciful way-
siste, even shameful, for members of a learned body.
However, their translations, never checked or discussed,
are considered accurate and are printed in the
reports of the Academy or in superb booklets



which the State, let's say the blind taxpayers, pay the price for.
These prints are full of examples of what we are putting forward:
we could make volumes of it for the exhaustion of more than one
of these reputed scholars and to reduce to its fair value lim-
bearing that is attributed to these oracles of science; but,
let us limit ourselves today, because of the limits assigned to
our book, to point out the session of March 23, 1888, in which
Mr. Michel Bréal, returning to one of his communications
previous, recalls that he had dealt with an inscription thus
conceived: "Herentateis sons," which is usually translated,
he says, by "I belong to Venus"; but he claims that this
interpretation is wrong and should be replaced by this one:
"By decision of the Senate or the Curia." The reader should be
surprised by the difference between these two translations: there is therefore
place to examine. |

Reading herentateis sons, we recognize that these words affect-
have a more or less Latin physiognomy: all the more so since
sons is a Latin noun meaning "the accused, the guilty."
But herentateis is not Latin and Mr. Bréal did not know it.
meaning; however he wants it to mean the Senate or the
Curie. Which of the two? The ablative of the Latin sons is sonte but
as Mr. Bréal wants sounds to be translated "by decree," sounds
would also be an ablative: in what language? It's a mystery
explain; because the terms of this inscription and the following one
which we will see, were found in a region where the Oscan language
was that of Campania, that of the Samnites, of the Calabrians and.
of several other small peoples, forming a confederation
Oscan, neighbor of Magna Graecia. Now, sounds, as Oscan,
is necessarily a nominative of the second declension of this
language and is declined as abellans: therefore sounds would have for
ablative singular sonod and for abl. plural sonoís. Ablatives
of the first declension are in ad and ais, and those of the
third are in ud and in ¿s. Sons is therefore not an ablative

and does not mean decreto, by decree. This point being clarified,



To Mr. Bréal's confusion, he knows very well that the Oscan, the
Greek and Latin have many roots in common;
but that a host of Greek and Latin words have the endings of.
osques in a, 0, ai, ei, ot, ais, eis, ois; the Latins, more party-
- particularly, they took the endings of the accusative singular
and plural genitives. Finally, let us note that many
elements of the Latin language were taken from Oscan which
is older than her; but that in the formation of their
grammar, the Latins removed letters that ended
Oscan words. This is why our teachers, to search
the explanation of Oscan terms and assimilate them to the terms
Latins, simplify the endings of those by deletions
of letters and thus give them a Latin physiognomy. This
sometimes succeeds; but, as we shall demonstrate, these
professors, members of the Institute, are completely mistaken;
because in their knowledge they have not taken into account until now
of the Phoenician element, which existed in the highest antiquity
among the Oscans, and that they do not even have the thought, that the
Phoenicians who were the dominators of the Mediterranean, in
at the same time as the greatest traders in the world,
had trading posts and colonies in the Italian peninsula;
They forget that the Oscan alphabet is of Phoenician origin; but
that, despite this, inscriptions in the Oscan language are found,
written with Greek and Latin characters. The same is true
from Phoenician that sometimes among the Oscans, one wrote with
non-Phoenician characters: this is a fact perhaps ignored, but
of which I have several proofs. Should we remind teachers
of history that in the year of Rome 245, this city had a treaty
with the Carthaginians, who were also Phoenicians and whom Anni-
Bal occupied Italy for thirteen years and had seized
of Capua, which, according to Cicero, was the emulator of Corinth and
Carthage; it is near Capua that the inscriptions were found-
tions that Mr. Bréal has translated so badly. From what we
we have just said, there can be no doubt that in Italy the language



Phoenician was partially in use; from which one can
suppose that in Campania there are phe- inscriptions
Nice, written, according to the time and fashion, with characters
various, as happens for the Oscan itself.

But to assert his opinion, Mr. Bréal invokes a pre-
yielding, citing this other inscription: “Sepieis helevieis
sons" which he transforms into sepii helvii decreto, giving it a
more Latin physiognomy, and he wants this to confirm his translation-
previous tion “By decision of the Senate or the Curia.”
Let us note, 1° that the inscription herentateis sons was
discovered in Italy, near Capua, in the ancient Cam-
basket; 2° that formerly this coastline was frequented by the
Latins, Greeks, Tyrrhenians and before them, by the Phoenicians,

Nicenes who traded there; 3° that their languages were spoken there
which were written differently; 4° that the Latin characters and
Greeks were also used to write the various languages in
usage, as with Latin characters, we write in our
days Greek, Hebrew, Kichua, etc. Now, if Mr. Bréal, instead
to invoke precedents, to get out of trouble, when it is
himself and his colleagues, who set the precedents; if,
we say, Mr. Bréal had realized the presence of
several ancient peoples, navigators, who frequented the sea
Tyrrhenian, should he not have assumed that the said inscriptions-
tions, whether they were written in Oscan, Latin or Greek characters,
could belong to one of the languages of the oldest navigators-
gatekeepers and dominators of the Mediterranean? Yet this is what
which takes place for herentateis sons as well as for sepieis
helevieis sons, as we will demonstrate. We
Let us first ask how it is that Mr. Michel Bréal
who is a Hellenist, Latinist and Hebraist, since he is Jewish, na
did not understand that the Phoenicians and the Carthaginians had left
in Campania, traces of their warlike expeditions and
maritime, their customs and their language; is it that by
By chance the Campanian alphabet is not a compound of the alphabet
Phoenician?



So, instead of rejecting the traditional translation of
herentateis sons, which is "I belong to Venus", to re-
to solve the question, I looked for whether Hebrew, which is Phoenician,
did not confirm this tradition. I must first warn
the reader, that, in archaic inscriptions, the spelling
words and their intervals rarely existed; that letters
of a word were confused with those of the neighboring word and that the
ignorant engravers wrote without regularity; so that the
philologist has the first obligation to seek, by the
division and grouping of letters, the true formation
words. Therefore, their translation is all the easier since
we were able to discover the dialect to which they belong. It is
by operating in this way I found that the inscriptions-
tions above were Phoenician. Thus, the inscription heren-
tateis sons is formed from the three words heren-tatei-sons: phéni-
cien Jims h@rén, sequens, the one who follows, who searches or
likes, “nnn tahtéi, sub, infra, pars inferior, (loco poet
occulto), in the hidden place, utero matris (Gesenius. p. 963),
389 his, lutum or luteum, that which is vile, low, filthy, impure:
hence Cicero says lutulentum immersed in the mire of vice. He
We must know that the Latin poets called masters
goddesses; mater therefore applies to Venus, hence the allusion of
terms above. Any Cupid, the lovers of Venus,
among whom were Mars, Vulcan, Adonis, Anchises, etc.,
could say "I belong to Venus," to the goddess, utero
matris. We still have the verb 030 sones, to violate, to unite.
We see that the various Phoenician terms in the inscription
coordinate with each other and that my translation is accurate. We
we can add that Hebrew or Phoenician has a verb
to have a penchant for, to have a penchant for, to have a penchant for,
to devote oneself to, to be attached to, to recover, to have, to have
with a woman a gallant trade (Plaut.); finally,

The connection between these terms and Latin is remarkable.
sounds "guilty", since the lovers of Venus participated



to all its debauchery and that the poets of antiquity treat it-
were of infamous goddess. In any case, the reader is now dis-
but fixed on the true meaning of heren-tateis-sons: it
It is certain that I demonstrate, that I specify and that I justify
my translations, which are the crushing of the interpretations of
Mr. Michel Bréal, member of the Institute and professor at the College
of France. This astonishing professor, invoking so-called
precedents for the needs of his cause, wanted that, in
the inscription Sepieis helevieis sons, this last word also had the
meaning of decreto, and it is on this word sounds that he has echaf-
failed the interpretation of the inscription that we have translated.
A few words will suffice to demonstrate that the terms
Sepieis helevieis sons, transformed into Sepii helvii sons, by
Mr. Michel Bréal, by means of syncopes and apocopes, appar-
also hold to a Phoenician inscription: in fact, by per-
mutation of the labials p and b, we have, instead of sepii, may sebii,
sacrificium, tr es, adfuit, evenit, accidit, "by helovi or my
helevi, propter, ad, ob, w es, vitam, existentiam, 7xb sound
luteam, mire, filthy, or even xv sone odiosam,
hostilem, adj. from v. x3w sone hair. The said inscription means
so: "The sacrifice took place because of his vile existence,
filthy or hostile, odious." Mr. Bréal says that these inscriptions-
tions relate to the dedication of an unknown object, designated
under the name of io-vila: Now, to know what this so-called is
name, just add the letter v that belongs to it to zo
and to read sov-ila, two Phoenician terms % ¿ov god, by dla,
caused, because of, for the love of.,. — for God, for the
cause or the right of God. — This dedication could have
still the meaning of "To the supreme god", if we admit--
was the Chaldean word “> ila, supremus and in the dative supremo.
It relates to the sacrifice of the inscription Sepieis helevieis
sounds. Mr. Bréal would do well to stop translating the inscriptions-
tions that come from Italy; that he sticks to the teaching
technique of Comparative Grammar of Indo-Euro- languages

8



Europeans; but that he no longer risks himself on ground which is his.
unknown, to display his ignorance in the middle of the academy. It is.
as well as any member of the Academy of Inscriptions and Belles
Letters, having the privilege of teaching as he pleases, of being doc-
charlatan or charlatan, to be believed on scientific word, without con-
throne or debates, made in front of his distracted or sleepy peers,
the history of the ancient world, by means of interpretations
more fanciful, to the great satisfaction of the naive, who came for
to hear and see a scholar. What a disappointment!

In the session of August 3, 1888, the presumptuous Mr. Michel
Bréal forgets that he is speaking before a meeting of scientists:
addressing them, as if they were fifth-grade students
fifth, he teaches them that the Greek letter n eta is good:
known to have two different phonetic values; that it:
was first a consonant, then became a vowel. He explains:
this transformation by an archaic value of this letter
which formerly was a syllable having the value of hey. In
these conditions it was sometimes used as a consonant
h sometimes like an e; but, as the closed e was already represented-
Sent in the Greek alphabet, this vowel took the value of lè
open. What Mr. Bréal reports about the vowel éta,
transformation of hey, is a proof of the little science of this
professor. He, who is an academic and an Israelite, can he ignore
that the origin of n éfa is the Chaldean and Hebrew letter hé:
that this is used, in Hebrew, as a consummate A le-
managedly aspirated and that it also has, as a vowel, the use of
closed é and open é; furthermore, as a definite article, that
Mr. Bréal learns that this vowel has the same role in Hebrew
and in Greek. How? It's after more than three thousand years
of the existence of these two languages, that a professor of the College
from France, comes to discourse gravely on a letter of the alpha-
bet Greek in front of the Academy of Inscriptions and makes it spell!
This and what we have seen from the epigraphic translations-
Mr. Bréal's questions should be enough to make us suspicious.



in the face of the invasion of university pedagogues and Jews
pretentious in the Academies. As for me, it is with a
shrug, that I learn that Mr. Michel Bréal is
President of the Historical Society! I have just made known,
in his person, the historian, the philologist, and also, as
at the Academy, things get done, ut quidquid actum est.
Does not Alphonse Daudet, in "The Immortal", teach us
not how did nobodies get their seats at the Institute? 11
So there are overrated reputations there: if this is the case, who
illos dii perduint! Regarding the two inscriptions
above, and noting that the Phoenician language
was the same as Hebrew, we wonder how
Is a Jew, a member of the Inscriptions, so little versed in his
natural language? or does it hide, to escape the
stirrup leathers of Mr. Edouard Drumont?

The reputation of a scholar, which he who dreams of
to climb onto the academic platform of Inscriptions and Belles-
Letters, is therefore for him nothing more than a deceptive bait, a
uncertain mirage: woe betide him! for every candidate con-
damns himself to the role at once the saddest and the most pleasant-
as long as one can imagine, for a duration of several
years. Indeed, this is how things happen: every
Friday, at the regular time, the session is open; three
scholars occupy the office, a president and two assessors.
The secretary quickly reads the summary report of the
previous session; then the floor is given to the one of the aca-
Demicians who have a communication to make; then comes the
candidate's turn: then the president says: the floor is given

to MX.. for a reading. At this moment, all members
of the Academy of Inscriptions stand up: each one puts his serv-
old woman under the arm and the parade begins; the armchairs are
empty and the unfortunate applicant has no other witnesses than those
from the office and three or four journalists who, out of commiseration-
tion, stay and take notes. Do you believe, readers, that



These three individuals who form the office, listen to the reading?
Never in a million years! They take advantage of this time to do their
private correspondence, and when the candidate has finished reading-
ture, his silence warns the president who adjourns the session, in
saying that this reading will be mentioned in the report:
That's all. We see, on the one hand, that politeness is not
placed among these academicians of the Inscriptions; on the other hand,
that they have no interest in science and that sometimes they
fear readings that confuse their knowledge.

The role of the applicant, who suffers such affronts during
several years and who is the target of all humiliations,
feels all high feeling extinguished in him; and when he obtains
by the intrigue and the bows an armchair with the Inscriptions and
Belles-Lettres, his bitter character will make him a grating character-
his knowledge will be infallible and, in his arrogance, he
will think he is a demigod. Trained in the school of his prede-
cessors, generally known for their rudeness, he
will in turn avenge his former humiliations, above all
new claimant to the Institute. Exceptions to this law
fatal are very rare. What we have just said, we
leads to looking at the Institute under its various aspects, which make
its members less and less respectable; however, as
Jesus says, according to Saint Matthew (1): "They love to be
greet them in the public squares and be called Rabbi or
doctors.

The custom of recording purely is simply, without con-
controlled and uncritical, the translation of archaic inscriptions
or epigraphic, made by certain members of the Institute, the
have made bold and presumptuous, as we have
shows, by establishing through evidence the incapacity of Mr. Michel
Bréal. But, as no one answers them or bars them
the way, they do not know when to stop in time or when to be silent; they

(1) Chap. XXIII, v. 7 and 23.



are from the Institute and professors: therefore they have the right to publish
to the point of nonsense. The learned donkeys of the Circus are at least
capable of progress; because they are correctable and learn.

As with the Volney Prize, as we will see later
far away, some Jews from the Institute decided to put my works

under the bushel, to award this prize to an Italian Jew, pro-
teacher in Milan, I feel the need to retaliate against
these Jews who, according to Mr. Edouard Drumont, are watching you at
passage, to block your way, if you carry ideas or
discoveries. So it's not about boots that I
decides to report Mr. Jules Oppert, who is not one of the
lifetime commission of the Volney Prize, but which is of the commission-
Loubat Prize, designed to reward works
historical and epigraphical information concerning America. Now, I
asks why this Jew, an envious man above all else, has
agreed to be part of the said commission? The reason and the
response are above in Mr. Drumont's assessment; in
moreover, his temperament leads him to get into everything: it is
why he is called "the little schemer."

Readers, listen carefully to this: A few years ago,
sent from America an inscription in Phoenician characters and
known as Grave Creek. Like the Phoenician language-
ancient is Hebrew, the discovery of this monument in the
New World caused a sensation; then, gentlemen Hebrew speakers
of the Institute and those outside, having recognized that the registration
was in Phoenician characters, began to translate it.
The report of the Congress of Americanists, which was held in
Nancy in 1875 is proof of this, and several translations of the monument
of Grave Creek were printed there, with the accompaniment
of the facsimile of the inscription; none of them were alike;
but the most ridiculous of all was that of the vain Israelite
Jules Oppert of the Institute, and she brought joy to all the Hebrews-
scientists. Since this failure, this scientist has thrown himself wholeheartedly into
the study of cuneiform characters and the Assyrian language,



where he is considered to be a master, just as Mr. Renan is for
the Phoenician language; they are especially strong and self-confident,
when they translate bilingual inscriptions, that is to say that
these inscriptions being in two languages, like Hebrew and
Greek, side by side, reading Greek translates Hebrew
which is the reproduction; but, if the bilingual translations
are more or less accurate, this is no longer the case when it comes to
to translate the engraved inscription into a single language; rare is
the one that is correct, and the more elegant we want to make it, the more we
departs from the text. In any case, Mr. Renan is less assertive-
more potent than Mr. Oppert; this one is sharp; and, if he does not fight
not with his colleagues, – because they are on the basis of a tole-
mutual rancidity, – he acts differently towards the candidate quite
reckless in translating Assyrian; considering it as a
dangerous rival, he puts obstacles in his way: such is
the case of Mr. Joseph Halévy, who has become Mr. Oppert's bête noire.
He is a learned professor, a persevering worker, who,
in his explorations in the East, acquired the science of reading the
inscriptions from the ruined monuments of an extinct civilization.
Despite Mr. Oppert's treatment of him, he will enter
perhaps one day at the Institute. Mr. Halévy does not know me
and I only know him through the publicity of his works; but,
I have not forgotten that at the session of December 9, 1887, in a
communication from Mr. Oppert to the Academy, concerning the identifi-

cation of King Amraphel (chapter XIV of Genesis), with Hammu-
rabi, and that Mr. Halévy had assimilated to Kinitu-Rapastu. This
identification was sleep to Mr. Oppert: that is why, the
December 9, 1887, he, in an angry and doctoral tone, declared
to his colleagues, that he did not admit the assimilation of these
characters, which Mr. Halévy confused for the needs of his
cause; and as proof, he said, is that Amraphel is a name
Sumerian, that Hammurabi is Elamil, while Kinitu-Ra-
pastu is Assyrian. But we do not see that this destroys
Mr. Halévy's assimilation. Mr. Oppert concludes that it is dan-



eager to base historical etymology on two languages
different. It's our turn to get in the way of this
doctrine of the scholar of the Institute; because it gives us the opportunity
to prove to him that the danger of basing historical etymology
on two different languages is personal to him. Indeed, this
scholar owns my work which is entitled "Discovery of
the primitive language." Now, we have compared all the
Hebrew names from Genesis, from Adam to Joseph, and
the same names reproduced in Kichua; we have demonstrated
clearly that, to this day, commentators on the Bible
and other Hebrew scholars, had made a false interpretation of the
Hebrew names and that only the Kichua language contains them
historical etymologies and their historical value. In this
work, p. 22, have we not repeated what we had
already published, more than twenty years ago, that the Assyrians and the
The Persians had in their monuments figures of fabulous beings-
them, among which we see the genius Simorganca or Simorcanca,
whose name is formed from the three words Kichuas, simi voice or
figure, orco mountain, anca, eagle? "The voice of the eagle of the
mountain." This genius, in the form of an eagle, spoke to the
men. Have we not printed that Aua (Eve), in
Hebrew means "the living one," which this translation of the Hebrews-
sants is absurd, since all animals are alive, while
that in Kichua, aua means "the twin": which is the truth
historical? This twin of Adam received from him the name of Aisha
(Hebrew text); however, the Hebrew speakers translated Aisha as
“woman”; while in Kichua, Aicha means “flesh, meat”;
for Adam said: "It is flesh of my flesh, it will be called
Aisha, flesh”; my flesh is Aichai. Cain, in Hebrew, is “the
spear”; while the kichua ca-hina is “the assassin”. I
repeat, not all the names of Genesis have their etymological value
gic and historical than in the Kichua language, spoken in the
States of South America; and it is she who would have preserved
the first and true traditions of Genesis. That Mr. Op-.



Pert, who is a Hebrew and Assyriologist, therefore no longer comes
argue that there is a danger of basing historical etymology on
two different languages.

May my discovery disconcert the philologists of the Institute.

of France, particularly Messrs. Oppert, Bréal and Renan,
I rejoice in it, and if they are humbled in their knowledge, so much
better! If they wanted to put my works under a bushel and
I will be their shame, and I am the one today who
become, through their fault, their avenger: so that their calculation
turns against them. Until this day, I have remained silent and
I didn't even parade my discovery in the newspapers;
but, my works are already going around the world and to posterity.
will judge them. In the meantime, loyalty demands that teachers
of Hebrew and biblical history from the Collège de France of the
Sorbonne and the Grand Seminaries, rectify in their teaching-
ment the translations of the names of Genesis, and that they recognize-
are born, in good faith, that my discovery is of the highest
importance for history.

Now, let’s talk about the Volney Prize:

During the year 1886, I had three of my
my works, namely: my “Discovery of the primitive language,”
still alive in America, my "Grammar" and my "Dic-
French-Kichua tionary. I had, in principle, no
taste for entering my books into the Volney Prize competition; because,
I knew that Mr. Renan was anti-American and the member:
preponderant of the Commission which would decide on this price; that in
In addition, he was Director of the Academy for the year 1887.
So I had all the odds against me. Having read in a
from the works of Mr. Brasseur de Bourbourg the hecatombs of
several Americanists made unfairly and voluntarily by
the Institute, I told one of my friends, who insisted that
I presented my works to the prize competition which was to be
awarded in 1887 and, for this, according to the regulations, it was necessary that:
The deposit of my books was made before the end of 1886. In



Because of this provision, on December 17 I wrote to Mr. Wal-
lon, permanent secretary of the Academy of Inscriptions and
Belles-Lettres, the following letter, which I gave him myself &
the Institute of France, 25, Quai Conti:

Mr. Permanent Secretary,

"I have the honor to make to the Secretariat of the illustrious Academy
of Inscriptions and Belles-Lettres the deposit of three copies ©
of a volume containing my Grammar and my Dictionary
French-Kichua, whose printing was completed yesterday alone- _
ment. In addressing them to you, Sir, I ask that my
book, work of linguistics, fruit of several years of study
and housing in South America, be put out to competition

for the Volney Prize, which will be awarded in 1887.

"I have already had the honor, Sir, in the course of
the year, to submit another copy to your Secretariat
entitled "Discovery of the primitive language" and which demonstrates

the importance of the Kichua language. The publication of the Gram-
mayor and the Dictionary that I have the honor of giving to you,
therefore aims to facilitate the research of gentlemen
Scientists.

I have the honor to be, etc. |

Mr. Wallon, having received my books from my hands, said to me
that he would immediately register them and make the deposit
regulatory. We see that, out of modesty, I had avoided them
to be announced in public session by the President of the Bureau
of Inscriptions and Belles-Lettres. Volney, who had gone
famous for his explorations in the Orient, made in his will,
a legacy to the Institute, the income from which would be used for an annual prize,
in favor of anyone who would publish a Grammar or a Diction-
of a foreign language and, I even believe that there is in
his will, a special provision for discovery
of the primitive language: this was told to me but without certainty, and



the truth can only be known when the clauses of the said
will be published, so that it is no longer violated in this way
scandalous that I will denounce to my readers.

A few days after making my deposit, I learned that
It was a Commission appointed for life, which decided on the choice of the
candidate; now, I had, it was said, a competitor registered; but I
I couldn't find out his name: did he exist or not? It was a
impenetrable mystery. I easily obtained the list of the seven
members of the Commission for life. The reader should know,
that for each prize, one nominates and renews each year
- the commissions responsible for examining the works and titles of
candidates; but that an exception is made for the Volney prize:
which is a blatant injustice; because the lifetime commission
abuses its monopoly, that its arbitration is partial and that it
disposes of the legacy, according to his honest pleasure. I understood then that
I was in a real trebuchet. I didn't worry about anything
illusion about the fate reserved for me. However, to
To be sure, I went to Mr. Camille Doucet, secretary-
perpetual member of the French Academy, including three members
._ were from the said commission. Having questioned him on the way
whose decisions were made, Mr. Doucet answered me with
a lot of wit: "For twenty-five years that I have been Secré-
perpetual silence of the Academy, I never knew how
gives the Volney Prize." This significant response revealed to me
that I had to deal with a clique of people without conscience, act-
living in the shadows and in an unspeakable way. This lifelong clique
is formed of three members of the French Academy, three
members of Inscriptions and Belles-Lettres and a single member
representing the Academy of Sciences. Mr. Renan is both
member of the French Academy and that of Inscriptions;
he was, for the year 1887, Director of the Academy; in addition,
This neo-Jew chairs the Phoenician Committee; he is an administrator -
from the Collège de France; he is a professor of Hebrew and history there
biblical; or, my discovery of the primitive language, which is

still alive in America, being a blow dealt 4 his ensign-
ment, it is easy to guess that in him I would find an adver-
sary in the question of the Volney prize; besides I was
Americanist, and the only time in my life that I was in contact
with Mr. Renan, it was in the bust room of the Academy;
and he, referring to the inscriptions discovered in Amer-
rique, he cried out: "All Americans are liars and
falsifiers!" Other academics, who were not ∗
of the commission, told me: "take steps." But
I was not the man to waste my time in intrigue or in doing
baseness; my upright, frank and loyal character repels
all flatness; so I let things go on their own; and if
I had to have some regret, it would be having given my
books to several of these baboons, similar to those of
"The Immortal" whom I had taken for men. I would have
I had better follow Mr. Piche's advice, which came too late,
ral of the Immortal: “Do not take your books to them: the less one
The more works you have, the more titles you have.
An academic clique is certainly dangerous for the
justice, for science and hinders its progress; it
loses, at the same time, the good reputation of this learned society
and Pavilit.
Now let's introduce the staff of this commission-
lifelong membership: we classify its members in the following order:

THE JUDAS.
Messrs. Micnet BRÉAL, – ERNEST RENAN, – Gaston Paris,
of Inscriptions and Belles-Lettres.
PILATES.
Messrs. Xavier Marmier, – Gaston BOISSIER, – MEZIÈRES,
of the French Academy.
THE PHARISEE.

Mr. Berruecor, doctor-chemist, representing the Academy alone
of Sciences.

The epithet of Pharisee finds its application here, since



the Hebrew pharous (Pharisee) means separate, isolated, alone. But
let's say that the members of this lifelong clique are all scribes
and rabbi (doctors).
BETWEEN JUDAS:
Scene 4",
Renan, – Dear colleagues, I have summoned you, for

that we make a decision about the Volney Prize,
Mr. Bréal knows what my intentions are.

Michel Bréal. — Your choice is mine.

G. Paris. — I cannot disagree, but
I don't know...

Renan. — We have an interest in agreeing: our union

is necessary in the presence of representatives of the Academy
French: let us win their will, by appearing to consult them-
ter: that will flatter them; besides they know their incompe-
tence in philology and make as much of it as a core of.
cherry.

G. Paris. — This image has its price! It is of an academic-
mician!... |

Mr. Bréal. — I have the works of Mr. Onffroy de Thoron;
but I also have a very remarkable brochure of the famous Ascoli.
Who doesn't know Ascoli?

G. Paris. — I know that, Ascoli? Hebrew noun, which
means "cluster" and in Arabic "palm"; Ascoli is a name
predestined! (mockingly) but, in Hebrew, we pronounce it
ashcoli, hissing in the style of the Auvergnats (laughter).

Renan. — That is the truth.

Mr. Bréal. — His brochure is remarkable and assures him of the
victory.
Renan. — Bravos! Bravos! Let us then rally to his au-

author. I do not deny that the works of Mr. Onffroy have
of value; but his strange discovery of the Language
primitive in America, does not agree with my teaching-



and it would put me in a position of inferiority in relation to him.

G. Paris. — This is what every academician, every
rabbi.

Bréal. — I don't attach any importance to the dis-
green of Mr. Onffroy, who is an Americanist.

G. Paris. — However, if the or respects the will of
Volney, the prize goes to our compatriot, for his gram-
mayor and his dictionary of the Kichua language.

Renan. — That's true; but this dictionary is that of the
primitive language: as soon as we put aside the brochure, which
notes his discovery, it is also necessary to discard the works which

are related to it. |

Bréal. — That's logical. I propose we act as if Mr. Onf-
Froy did not show up for the competition: let's ignore him.

Renan. — It's a clever expedient.
= G. Paris. — I can see the swindle, but I don't know.
nothing from Mr. Ascoli's brochure.

Mr. Bréal. — It is in Italian and Latin is not there.
don't miss; its title is Due lettere glottologiche; it was
printed in Milan and consists of a reissued letter,
addressed from Milan, by the said Ascoli, on September 6, 1879 —
(so eight years ago) — to Mr. Napoleon Caix; she was
reissued in 1881, under the title of Lettera Glottologica. The
second letter was also addressed from Milan to the professor
Pietro Merlo. They are followed by a postscript containing
a few words of the Provençal language; finally, the two letters
in question reproduce several words of the ancient language
Italians (1). You see it's very strong! It's a gem
literary, a scientific treasure, which does honor to the body
teaching as much as the famous professor of Milan.

G. Paris. — Yes, it's very strong; I'm quite surprised!

(3) No other work than this brochure by Mr. Ascoli is registered on the
catalogs of the Institute's library.



(aside), it's humiliating. — Your conclusion, Mr. Bréal?

Bréal. — Ascoli forever!

G. Paris, — Strong in French, strong in English; (moguenar-
dant) I make an effort in favor of Ashcoli (noise below and
disdainful gesture).

Renan and Bréal (applauding). — Bravos! Bravos!

Scene two,

The same. — BERTHELOT (surprised).

Berthelot. — What is it?

Renan. — My dear colleague, we were acclaiming the famous
Ascoli, for the Volney Prize.

Berthelot. — I don't know.

Bréal. — Yes, yes, yes, but yes... this great professor of
Milan, who, who... |

Berthelot. — Regarding the price, in the boxes of the Secré-
tariat, I have just seen the name of Mr. Onffroy de Thoron, con-
current serious of the said Ascoli. Mr. Onffroy is a great traveler-
anger, which has been known to us for a long time: you prefer it
an Italian Jew, as the Jews preferred Barabbas to Jesus.
Are you unaware of the series of scientific and historical discoveries?
of Mr. Onffroy de Thoron? In 1861, the Academy of Sciences,
of which I am a member, took care of his discovery of fish
singers; then of his second discovery of an immense chiro-
living terium, a sort of frog of prodigious dimensions,
that he lives on the coast of Ecuador in the great Ocean:
so far, this species that we find among the fossils, we
We were considered lost. The details provided by this
explorer were very interesting; he reproduced them in
a volume he published in 1866, under the title "of America
equatorial" and in which he proceeded, with some reason,
to the exhaustion of the scholar Mr. Flourens. Mr. Onffroy is the
who, in 1840, was proclaimed Emir of Lebanon, in com-



fighting for the deliverance of the Maronites: he is therefore someone
than this gentleman. Since then, he has published his discovery of the
“Triennial voyages of the fleets of Solomon and Hiram to the
river of the Amazons; there he found the famous places of Uphir,
of Tarshish and Parvaim; his fourth discovery is that
of the "Primitive Language", which he justifies with evidence
irrefutable; and Mr. Onffroy, having published a grammar book and a
dictionary of the Kichua language, introduces us to the study of this
language, spoken in South America and which is the same
primitive language still alive; this extraordinary fact, not
Does it not deserve the attention of historians and philologists?
Let us conclude by saying that this learned explorer of the New
world, of which he is a historiographer, will have his fifth printed
fifth and important discovery "The Phoenicians on the island
of Haiti and the American continent." Finally, from his last
stay in the Upper Amazon, he brought back insects
curious and terrestrial shells of unknown species. It
seems to me that Mr. Onffroy de Thoron has, through all of
his work well deserved the recognition of the Academy.

Bréal. — So why doesn't he come forward, for a price of
the Academy of Sciences? As for us, we do not see in him
than the philologist.

Renan. — What you tell us about the presence of
Phoenicians on the island of Haiti: it's steep! but this book announced,
not having appeared yet, we do not have to worry about it
now. Doubt is allowed.

G. Paris. — Lady! Mr. Onffroy is perhaps right.
He follows a trail.

Berthelot. — My role is over: I have pleaded for justice and
I wish, Mr. Renan, that your religion be better enlightened:
goodbye! (he leaves).

G. Paris, — He's a coward! But he leaves with a weapon
and luggage, eh! my faith...

Bréal. — We have a clear field: that's what we
could wish.



Renan. — It is now a matter of making our
decision to our three colleagues from the French Academy; the thing
is delicate; but, with a little diplomacy, I think that
we will prevail; as well-bred people they will yield to us: it is
besides, an inveterate habit among them (laughter). Mr. Pingard,
the principal secretary of the Institute, would be the man for the situation-
tion: its mission would be to make us anticipate our decision; it
is diplomatic, flexible and skillful, he knows his world and he is very
listened: let's delegate it.

G. Paris. — So you forget the docility of Mr. Wallon,
our perpetual secretary, a good extra and of exotic origin...
(the door opens: great amazement!)

Scene three.

The preceding ones. — MM. Marmier, MéziéreS, Gaston BOISSIER.

Xavier Marmier (red as a poppy). — Please
apologize for not having complied with your summons sooner;
My two colleagues had to look for me at home; because, being
still unwell, I had to take certain precautions
that my condition requires: hence our delay.

G. Paris (facetious). — You are pale, dear colleague: your
fatigue is visible. |
X. Marmier (redder and redder). — I am still

like that.

Renan. — I pity you, my dear colleague; but I admire
your courage.

Bréal. — You deserve to come here,

G. Boissier. — Mézières and I supported him.

Renan. — Let's address the issue. We, the three members
of the Inscriptions, we examined the titles of Mr. Onffroy
de Thoron and those of Mr. Ascoli, famous professor of the Uni-
University of Milan.

X. Marmier. — We only know the works of

Mr. Onffroy, who seemed very recommendable to us; those of the
Mr. Ascoli were not submitted to us, no doubt because
of our incompetence in philology.

Bréal. — Precisely, philological studies being our
specialty, we thought you would refer to it
our Judgment. As for me, I did not hesitate to give the
preference 4 Mr. Ascoli.

G. Paris. — Could I be of a contrary opinion? a counter
two?...
Renan. — Based on the opinion of our colleagues, I fell

agreed with them to award the Volney Prize to the famous
Ascoli, for its brochure Due Lettere. We hope that Mes-
gentlemen of the French Academy, always benevolent towards
we will give this time again proof of their
esteem, by trusting in the judgment that we make on the
works of the two competitors and on the choice of our favorite.

Mezières. —— You are certainly more competent than
We,

G. Boissier. — It is not for us to judge.

X. Marmier. — I must point out to you that you
award the Volney Prize to a foreign Jew, to an Italian resident-
in Milan. I don't know if this is beyond your rights.

Bréal. — We have precedents that establish it.

Renan. — Allow me, dear colleague, this prize has already been awarded.
to German Jews and you yourself participated in
our votes.

X. Marmier. — I am saddened by the failure of our com-
patriot; but in such a matter you are everything; Gentlemen Mé-
Zières, Gaston Boissier and I, we leave you completely free;
but also responsibility.

Bréal. —— We take it without any problem.

(The three Pilates together):

"I wash my hands of it."

G. Pâris (to X. Marmier, who is turning increasingly red). — You
You are terribly pale, my dear colleague! Your weakness is
visible.

X. Marnier. — I'm always like that: don't I tell you

already said?

Renan. — We will take you back to your car-
ture...

Bréal. — How much kindness do we owe you?

many thanks!

Resumption of the session.

G. Paris. — Victory is complete, thanks to weakness
of Marmier, to the erasure of others.

Bréal (towards Renan). — We others have accomplished
our duty to a coreligionist: (cheerfully) Sunk the
goi! (1) Ascoli takes the prize!

G. Paris (facetious). — A Jew always takes something with him
thing.

Renan. — Let's be serious. We must think about our attitude.
vis-à-vis the united Academies and the platforms which will be
crowded with listeners. Remember that this year I am Director
of the Academy and, in this capacity, I must make and read the dis-
course of use at the annual public meeting. If in this speech
we nominated the candidates for the Volney Prize, the public, knowing
our preference for a foreigner, would be aroused: the thing
would be all the more delicate, since at this moment France and
Italy are looking at each other askance. So there are reasons for
not to make any comparison between the candidates' works; not to
make no report, no assessment, no mention
honorable; by this prudent means and avoiding all comparison,
the public will be unaware that Mr. Onffroy de Thoron appeared at the
competition. So we're just going to put it under the

(1) Goi is a term by which the Jews designate the Christian.



bushel, him and his books. Otherwise, what a general outcry for-
would rise up against us! In short, at the annual meeting, we
will slide slightly over the name of Ascoli, not to mention its
works and his personal merits.

Bréal. — It's prudent and it's perfect!

G. Paris. — It's another successful move!

Renan. — It's agreed. The session is adjourned.

G. Püris (facetious). — It is with reason that Laniboire
said: "All constituted bodies are cowards."

THE LORD.

“Your dwelling place, 6 Jeremiah, is among people filled
of deceit!" — "They have taught their tongues to speak the
lie and they studied to do injustices!”

“What do you see, Jeremiah?”

“Lord, I see a rod that watches.”

In the book of the prophet, it is the threat of punishment; and,
similar to Nemesis of mythology, who punishes wickedness-
this and all those who abuse the gifts of Fortune, this
rod that watches, must fall on the spine of whoever deserves
correction, for his disloyalty, his injustice, his frauds, his
his deceit, his cowardice and all his vile, shameful and
occult.

May the rod that watches, avenge, O Volney, your memory and your
ardent patriotism! Let it strike the unjust, the coward, the deceitful,
the cynic and the apostate! Your legacy intended to encourage the
works of your fellow citizens, has fallen into vile hands, which
hand him over to foreign Jews. Today, the very honor
is the object of a vile traffic. The honest man is at the bottom and
the unworthy at the top. Who would have said that one day, the Great Chan-
The cellar of the Legion of Honor would suffer at his side, without the
throw from the platform, a Counselor tainted with apostasy, which is
the greatest crime against honor itself? But the Jews-
Masons pushed him there, riveted him there as if to a pillory; he remains there



impassive and cynical, spreading the spit, which covers his
chest, in front of mystifiers whom he takes for his admirers-
raters. It is the apotheosis of degradation, the soldier's parade
degraded, in front of which parades the modern, skeptical and
indifferent, image of chaos and are confused both good and
bad! |

Does not every neo-Jewish apostate make himself an accomplice of the Jews?
of race? Like these, he denies the Divinity of Christ, of the Sau-
the love of the human race, whose doctrine gave freedom to the
World and proclaimed brotherhood. Together they trample underfoot
the crosses; but they want to be decorated with them and, like the rabbis,
They claim that they are greeted in public places.
It seems they are working towards their domination over Christian society;
to achieve this result, supported by capital and lodges

Masonic, they demoralize, corrupt, lie and act
with impudence; they mock Justice and believe themselves
above all harm. It is at the expense of Christians that they
ruin, that some live in opulence; while the
others aspire to positions, where they carve out a sweet
existence. What did we see and hear at the French Academy,
in February 1889, at Mr. Ciaretie's reception?
How satisfied and radiant Mr. Renan is: it is he who, in his
speech, boasts of having known only happy days; and
it is in the face of the disasters of the Fatherland, of its financial ruin
and the great suffering of the populations, which he assures that
We live in the happiest century. Without doubt, his life
so sweet would be poisoned, if he did not close an indifferent eye
on the ills of others: it is what Victor Hugo, in "The
"Wretched," names a radiant dark one. This selfish and
cynical hedonist, did he not say to the Academy: "These armchairs,
after all, are convenient for patiently waiting for death;
life is quite sweet there. Let us enjoy the rest that is available to us
granted! A pig wallowing in its wallow has no other
thought: he is happy there and does not like to be disturbed.



Such is the philosophical spirit of this academician whose pretension-
due philosophy is only an Epicurean and Rablaisian mixture.
An anti-Jewish alliance is required of the race of vipers.

The violation of Volney's will is manifest; he does not
did not found a prize intended for foreigners; a Frenchman, con-
current of these, must be preferred to them, especially when it has
produces several works which are in [illegible] required conditions
-to be entitled to the prize. By placing one's trust in the Institute
of France, Volney believed that this constituted body would not have had
in its midst only honest men, incapable of cowardice,
of injustice and deceit. In the preceding dialogue we have
seen the opposite: the cynical betrayal of some, the complicity
of others by their cowardice.. Wasn't it their bias
to dismiss historical discoveries that they were and are
unable to do and who offend them? Also, rather than
to encourage the hard work of one of their compatriots, it is
to a foreign Jew whom they slyly awarded the prize
Volney. Mr. Drumont said it well: "The Jewish feudal lords are watching
any convoy that passes on the horizon carrying ideas or discoveries-
green: they block his path." This is what will perhaps be put
in practice by the Jew Oppert, who is part of a new
Commission appointed to award the Loubat Prize, whose
recent and generous donation is intended for a reward
annual award for the author who presents the best work
historical and epigraphical on America. Now, as in the
Volney Prize Commission where the Jew is predominant, it
also appears in the Loubat Prize Commission; therefore,
it is certain that, for this price, between two competitors, one
Christian and the other Israelite, this one will be the favorite. I do not
I will therefore not present myself at any of these two competitions ; it is enough
that I am a Christian and a humble historiographer of America,
so that I would be pushed aside by a self-righteous Jew, who showed his
lack of knowledge, in translating the American inscription of

Original text
mission à vie, flairant quelque injustice, leur renvoya l'argent.
Rate this translation
Your feedback will be used to help improve Google Translate

Grave Creek. He is an incompetent judge of Hebrew philology.



or Phoenician and especially in American epigraphy. It is
regrettable that Mr. Loubat did not make his donation to the im-
supporting the Geographical Society of Paris, which encourages and promotes
highlighting the discoveries of explorers and their writings on
America.

EPILOGUE.

The money from the Volney prize was sent to Mr. Ascoli, profes-
sister in Milan. But, 6 Justice! 6 Marvel! In the right
of Ascoli was the avenging rod of Jeremiah. This Jew, more
worthy and more conscientious than our academics of the Com-
life mission, sensing some injustice, returned the money to them.
What a slap! What a lesson! What contempt from the Italian Jew for the
platitude of Messrs. Bréal and Renan! A disinterested Jew
is the rare opinion of the tribe of Israel: and the action of Mr. Ascoli
is enough for his fame. The rejection of money by the famous Ascoli,
recalls Judas, who, having received thirty pieces of silver, returned
this sum, throwing it into the temple; but the princes of
The priests said, "We cannot put this money in the
treasure." At the Institute we are less scrupulous, and we can
say with Jeremiah: "They received the silver prize, for the one
for whose benefit they had made the market with the children
of Israel." These gentlemen of the Life Commission do not expect-
hardly responded to the treacherous blow of the famous Ascoli; and, as they
have committed an act of felony and cowardice against me, I have
called some "The Judases", and others "The Pilates", in
delivering their actions to the court of public opinion.

Is it not the duty of the Grand Master of the University to
monitor the actions of members of the Institute, officials —
and salaried professors of the Collège de France? Isn't that him?
who should hold the rod of Jeremiah, to prevent frauds,
suppress abuses and maintain justice in Mazarin's palace?

Being one of the historiographers of America, who
already indebted to several publications, my studies and my



research has made me know that, in antiquity, the New
calf-World was explored and partially colonized by the
Phoenicians and Carthaginians, and that it has its marked place
in ancient history; for, its spoken or written traditions,
its languages, its epigraphic, astronomical and monuments
symbolic, prove its ancient relations with the Old
Continent and that not all historical light comes from
the East only; but that the West of the World also brings
his contingent of light. And vespere vera lux! |

TABLE OF CONTENTS.

FOREWORD;
CHAPTER 1. — The Tradition of the Writers
from antiquity; narration of Spanish authors: The
Phoenicians in Haiti and the American continent.

Votan
CHAPTER II. — oral of ancient and middle Scale:
age in North America; ; ; .

The Dighton Rock inscription:
CHAPTER III. —— The Phoenicians at the River Ne:
Ophir, Tarschich and Parvaim. i,
Biblical Parvaim Region Cine properties
CHAPTER IV. — Haiti: the Taino language; the ~— of

women in Pile of Haiti. ; | .
CHAPTER V. — One hundred words of the Taino dialect, which is phe-

Nice 2
APPENDIX A. — Origin of the idealens 4
APPENDIX B. — The Hercules. The Meropians, Narration of

Sylla and that of Theopompus; ; To .
APPENDIX C. — The Academy of Inscriptions and Belles-Lettres.

The Volney Prize . . :
Commission 4 life: Dialogue.
Epilogue . : : : i :

107

108
114
126
129
140

| 3
| $
U8

es Bee . ae AA >

$e

EU

Google city

Digitized by Google